

THE TREASURER FOR DOMESTIC MISSIONS, having in charge also the funds for work among Indians and Colored People, would respectfully remind those who have remittances to make, that the books are to be closed for the fiscal year on the last day of August, 1879.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

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22 Bible House, New York.

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22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *to be used for work among the Indians, or for work among Colored People*.....

SEPTEMBER, 1879.

WORK AMONG THE INDIANS IN MINNESOTA.

A LETTER FROM BISHOP WHIPPLE.

FARIBAULT, July 14th, 1879.

MY DEAR BROTHER: Do you have heart-aches and deferred hopes, days when there is a cloud in every sky? If you have such days of gloom, you know better than others do how blessed sunshine is—how the heart leaps for joy when one sees the ripe harvest where to us it was all fallow ground.

I am just home from the Indian country. I know how many hearts love those who are laboring to bring these wanderers home. I know how often the poor heathen come up in thought as faithful souls say, "Thy Kingdom come;" and so I write a story which is to me always new. If this letter needs excuse, the reason is the boy's reason, "it whistled itself."

In the dark days of Indian Missions you once asked me what qualities were needed in this work. I answered, "Next to the grace of God, not to know when you are beaten." As the world judges, there have been a good many times when this Indian Mission was a failure—times when the Mission church was destroyed; when the Missionary was driven out of the country; when the Christian In-

dian was a wanderer; when the bad white men and the neglectful Government seemed to be striving to destroy the remnant of these races; when Satan seemed to have it all his own way, and vice and drunkenness held a revel in the Indian country. Good Brother Breck was thus driven out. Our Indian Deacon dared not live among his people. Peake had to remove to Crow Wing. It has been a long, weary road. I claim no credit for myself. It was the prayers and the alms of the faithful, the counsel of men like Manney, and, above all, the strength from God, which made me work on, never doubting that the day would come.

A Member of Congress once asked me, with a sneer, "How much success do you think you will gain from your efforts for these savages?" I answered, "As much as a man who preached an hundred and twenty years and never gained a convert, but saved his own soul."

Dr. Newton, the Rev. D. D. Chapin, and a dozen more friends were my companions to the Indian country. I wish you could have been of the number. I cannot describe the

congregations, the sweetest of all music, the outpouring of forgiven hearts to JESUS, the blessed Communion, the long talks with our red brothers—all these must be seen.

When I look over one of these Indian congregations I always think of the time when these men had painted faces, and these women were poor, degraded heathen. We have had our share of deferred hopes. Even our dear Lord was followed by many because they had eaten and were filled. The Apostles had converts like Simon Magus, and the early Church numbered many to whom the blessed St. Paul had to say with weeping, "They are the enemies of the Cross of CHRIST." But we have had no more to fall by the way than are found in white parishes, among people who have centuries of Christian civilization behind them. Those who do accept from the heart the truth of JESUS CHRIST as their SAVIOUR are often marvellous witnesses to the power of the Gospel. Even some who fall have come back and become ensamples to the flock. The man who has lived in the thick darkness of heathenism and come to "the Light," who knows GOD as our FATHER, who lives with a present SAVIOUR, who feels the power of the HOLY GHOST, is often wiser than we who reason more than he. They talk about JESUS as children talk of a present friend; and I have known instances of answers to prayer which sound like the stories of the early Church.

We had over 150 different persons at the celebrations of the Holy Communion. I confirmed thirty Indians. I consecrated three churches—one, the Church of the Epiphany, at Wild Rice River; one, "The Church of St. John in the Wilderness," at Red Lake Agency; one, "The Church of St. Antipas the Faithful Martyr," at the village of Mah-dwa-go-nind, the head chief of Red Lake Indians.

This last church is one of the most precious in my Diocese. It was the dying gift of Miss Angie Robinson, who had long pitied and loved these poor souls. The church is built of hewn logs, with open roof, and is a gem of simple beauty. I never consecrated a church which seemed to bring the sainted ones in Paradise so near to us.

The head chief, whom I have known almost twenty years, was confirmed with five others. He is a noble specimen of a red man, six feet three inches, and although old, tall and straight as a pine of his native forest. It was a study to watch his face as he listened

to the story of CHRIST's love, and his heart seemed almost too full to speak. After Service he brought me his old medicine charms, and, as he laid them at my feet, said, "I have parted with the old life, and bring you these as a sign that I have entered on the new life of a Christian." It meant more than words can express.

We were the guests of the Indian Clergy, whose wives showed Martha's care for our welfare and comfort. The floor was clean as dainty housewifery could make it, the beds comfortable, and the table as well ordered as in any white man's home. A few years back and they lived in a wigwam, and all this, and much more than this, is the fruit of the Gospel of Christ.

There are openings among two other large bands of Chippewas, and I have decided to begin work there. I called the young Indian Deacons together, and told them of the new field, its trials and hopes. I said that there might be many hardships, that they were comfortably settled, and that their work seemed blessed; that I should be glad to know their thoughts, whether they were willing to go to a harder field, full of trials. There was a brief pause. The eldest, John Coleman, said, "When I was ordained you asked me if I would obey my Bishop. I said, Yes. By God's help, I shall keep my promise." Another said, "I can see this field; it looks important. You can look over all and know where I am most needed. I shall go wherever I am sent." Another said, "JESUS said, Go and preach the Gospel. I am ready to go wherever He sends me." And so each in turn wanted to confess his readiness to go anywhere that he was needed to tell dying men of the love of God.

I was deeply impressed with the prayerful lives of these young men and their constant study of the Bible. As one of our company said to me, "I never come on one of your Indian Ministers that he is not reading the Bible." I heard two of them preach. One was a sermon to Christian Indians, full of the helpfulness of CHRIST for daily life; the other sermon was to the heathen, from the text, "Bring hither these mine enemies who would not have me to rule over them;" and never have I heard a more heart-searching sermon on the awful peril of refusing to become willing subjects of CHRIST our King.

When I think of all the blessed things we saw, I have no words to tell my gratitude to God.

I have passed through more sorrow than falls to the lot of most mortals, and my faith is weak. Sometimes I can only cry out as did the Apostle, "Pray for us." God has overpaid, good measure, pressed down, shaken together, and running over, the little I have done. Sometimes it seems near eventide, and I only long to live that I may endow the work at Faribault for which I have so long prayed and worked, so that it may go on forever.

I wish I could tell all the world what I have in my heart for "The Seabury Mission," which has done so much, and which is so worthy of the love of all who love our Lord JESUS CHRIST.

Pray for me. With love for all who love our Lord JESUS CHRIST in sincerity and truth,

Ever yours,

H. B. WHIPPLE.

A JOURNEY WITH BISHOP GARRETT.

DALLAS, TEXAS, June, 1879.

MY DEAR DR. TWING: It was my privilege, not long since, to accompany the Bishop on a visitation to two or three neighboring parishes and Missions.

We started with a cloudy sky overhead, but with bright anticipations of accomplishing a full day's work before the shower overtook us. But our expectations were not realized. Down came the rain in torrents, but we did not stop until the fury of the storm forced us to halt. There we were, twenty-four miles from home, no shelter near, in the midst of a boundless prairie, the wind and rain fighting for the mastery.

After waiting for some time, the Bishop urged the ponies to go on, when, to our dismay, we discovered that one of them was very lame, the other slightly so. If we continued our journey, the ponies would probably give out, leaving us in a sad fix; so homeward we turned, and, by careful driving, arrived safely four hours after dark, the Bishop being compelled to walk the last three miles through mud and water with a lantern, on account of the intense darkness.

This is the first time the Bishop ever turned back, although often in peril. Certainly, the delay was providential, as the rain continued without ceasing for two days. On Friday we left the ponies at home, and started by another route. We took the cars for Fort Worth, and tarried there until Saturday morning, when, being joined by the Rev. Edward Wickens, of the Diocese of Texas, we departed for Weatherford in a hired conveyance.

At 5:30 P. M. we reached our destination, after enjoying a lovely drive over the prairies, and were warmly welcomed by Capt. Warren and his wife, who entertained us with the most liberal and courteous hospitality.

On Sunday the beautiful church was con-

secrated by the name of All Saints. The building is of stone throughout, provided with suitable and churchly furniture, and an elegant font cut from stone obtained in the vicinity. The church is a perfect gem. It is set on a hill, in a lot containing an acre, beautifully wooded. From its windows can be seen the hills, nearly thirty miles distant.

The Bishop—who was assisted in the Services by the Rev. Chas. Ritter, Missionary and Priest in charge, the Rev. Edward Wickens, of the Diocese of Texas, formerly Missionary at Weatherford, and myself—delivered a very instructive address, explanatory of the various portions of the sacred edifice, the right use to be made of the house of prayer, etc. Afterwards the Holy Communion was administered. At the afternoon Service five were confirmed.

There is a fine field for work in this rising town. By September it will be the terminus of the Texas and Pacific Railroad. Already the price of property has advanced, and the prospects for rapid growth and prosperity are very encouraging. The Rev. Mr. Ritter has built for himself a comfortable little home, and settled down to hard work. Too much cannot be said in praise of the generous laymen who, in Weatherford, England, and the Eastern States, have contributed to this work, through the Bishop and through other interested parties.

On Monday we left Weatherford—Mr. Wickens returning to his home, the Bishop and myself going to Cleburne, forty miles distant. At 5:30 P. M. we reached this pretty town, were met and delightfully entertained by the Rev. J. T. Hutcheson, the Rector of the parish, a man of sound learning, conservative, yet thoroughly Churchly principles, and great zeal. The same evening the Bishop preached to a large congregation, and confirmed five.

It is wonderful to see how the good Bishop keeps himself ever ready for work. No fatigue exhausts him; no sickness prostrates him when any work lies before him. God be thanked for such a Bishop. His zealous labors for the good of this Jurisdiction will bring forth year by year abundant fruit. He has a mind peculiarly adapted to contend with the errors of modern infidelity; a heart burning always with sincerity and devotion; unflagging energy; thoroughly Catholic principles; a purity of life which is lovely to behold. Quietly he goes his way, bearing forth good seed, and patiently he waits the harvest. He has many trials to contend with—much to bear that would crush a weaker man. A new field has to be worked amid many difficulties; the ground prepared, enriched, then planted, then watered. We have the man who will oversee the work. May God give the increase.

From Cleburne, on the following morning, we drove to Fort Worth, thirty miles distant, reaching that place in time for the afternoon train to Dallas. Here we met the Rev. W. W. Patrick, Rector of the parish. He is a man full of true Missionary spirit, a faithful Pastor, and an untiring worker. He has a beautiful church, a good congregation, and a very pleasant and convenient rectory. Tuesday night we were again at home.

I was struck with the beauty of the country through which we drove—prairies undulating like the waves of a great sea, stretching away for miles; mountains and hills in the distance; well cultivated farms; immense herds of cattle and horses grazing in rich pastures. It is a paradise for farmers; new lines of railroad are now being built, and new towns springing up. This is indeed the Empire State.

One great cause of discouragement is the inability of the Church people to aid us in the erection of our Diocesan Schools for boys and girls. Our prospects for the establishment of such schools are encouraging. For one year the schools have been in operation, the old church at Dallas being used for the boys, and small, rented rooms in a private house for the girls.

Plans have been prepared; the cost of buildings not to exceed \$3,000. Of this sum the Bishop has promised \$1,000, and \$500 can be raised in Dallas. But where is the other \$1,500 to come from? Patience is a virtue, and we wait, praying daily that God would put it into the hearts of some of His people to aid us in so important an undertaking.

I am, my dear Doctor, faithfully yours in
CHRIST'S Holy Church,

STEPHEN H. GREENE.

WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

COLUMBIA, S. C., July 1st, 1879.

MY DEAR DOCTOR: Besides the statistics of St. Luke's Parish, Columbia, I have to report that I have maintained at this station a parish school. During the past three months there have been on its roll forty-five names. One of my scholars is a candidate for Holy Orders in this Diocese. He has passed his first examinations. I still continue his recitations in Hebrew, and give him three hours each day in this and other studies.

My school is not a regular day-school, but my pupils come as their work allows, and when they have recited they leave. Their studies are such as they choose. One Methodist minister recites to me in grammar, both Latin and English, in arithmetic, and in mental philosophy. I have recitations in Latin, Greek, and in all the English branches. Some are just completing arithmetic and entering on algebra. Some are in equations of two or more unknown quantities.

Some of these young men are preparing to enter the school at Hampton, Virginia, this fall. One young girl is preparing to enter the high school at Washington, D. C. Last year I fitted a young man to enter the highest class at Hampton. It is not my choice to send young men away from the Church, but I cannot help it. Without the income of my school I could not stay here at all, and so I follow instead of leading. One young man, confirmed in this parish, studies very unwillingly at a Baptist seminary here in Columbia; but I cannot offer him any support, as the Baptists can, and so I am forced to see him under influences which may at any moment lead him astray. It is, however, a fact that he has thus far stood firm.

The interest in my parish still continues. Both the choir and Sunday-school are as flourishing as ever. In this work I have been greatly assisted by my, candidate for Holy Orders, Mr. Thaddeus Saltus. I have been,

however, very seriously hindered in my work by the death, after a long illness, of my wife, who entered into rest just at the close of the last quarter, March 28th. But her work is done. We mourn while she rejoices.

Our place of worship is a small upper room, where the congregation cannot be large. You may judge of the character of the work by the following facts:

There are connected with the parish about ten young men and women, most of whom have been confirmed here, but who are teaching school in distant parts of the State. Some of these I seldom see, but from them I hear, sometimes asking for help in Sunday-schools which they undertake, and sometimes asking for tracts on Infant Baptism or on Church doctrine. Others there are who reside here and go out during the winter to keep school, but who are at home during the summer. Two young men of the latter class and one of the former, all good students, and one of them one of the best that I have ever known among the colored people, are now waiting Confirmation.

If I could strengthen my work here at Columbia I could from this point wield a large and extensive influence for the Church throughout the State, and for this I would need but a small outlay.

It has been my experience that the colored people have a great affection for whatever they call their Church, and for all the institutions connected therewith. I find that they esteem highly the privileges of Baptism and Holy Communion, and that their emotionalism in religion is not of a kind that neglects the Church.

For example, the mutual relations of Godparents and Godchildren are recognized with quite as much affectionate regard as those of uncle and aunt, and nephew and niece. I have had often to excuse absences from the school, because the children have gone "to visit Godmother."

Some time ago one of my families adopted a young lad about nine years old, and, as a matter of course, they desired his Baptism, that he might be brought up as a Christian in the Church. The occasion was indeed a grand one to him. So soon as the Service was over, he rushed from the church, with his whole soul alive, to tell his friends and playmates of what had been done for him. "I've baptized. I've got a new father and mother. I'm growing up to be a good man." This

announcement he made with all those contortions and gyrations wherewith boys express their exuberant joy, and in which colored boys are wonderfully apt.

When I have administered Baptism I have had children, and sometimes grown people, desire "to be crossed," as they call it—that is, to have their Baptism recognized in the Church. If on inquiry I have found that they have really been baptized, I then use the form provided for the recognition of Private Baptism, and sign them with the sign of the Cross.

But this very respect and regard for visible institutions stands directly in our way. The colored people cling with the greatest pertinacity to their denominational distinctions. Among the African Methodists this is intensified by the strong fellowship of color. Their ministers openly denounce white ministers and affiliations with churches which have white members or ministers. Our parish in Columbia has suffered very severely from this cause, and that chiefly because the Church has not shown any sympathy for the colored people like that which has been exhibited by the several denominations around her.

The hesitancy of the Church to enter upon the field is losing us most valuable ground. In a few years this people will be thoroughly crystallized without ever having had her claims as the great historical Church of CHRIST fairly presented to them. They will have been trained to hate and despise her, because she neglected them in the hour of their need; and then, when all their training and education shall have come from her enemies, she will find it a well-nigh hopeless task to recover them.

The attractiveness of our worship will not do much for us at the first. Let us make it ever so attractive, as we may imagine it would please them, and we will be disappointed. But give openly the opportunity of an advanced education, and you will win over the leaders and gather in those who will carry weight, whose influence will be overwhelming in the future.

I think, if you will examine the motive of the wonderful work in Virginia, you will find that it is the earnest desire of these poor people for education. They know their weakness on this point, and they know the ability of the Church in this direction. The wonderful result is also due to two exceptional circumstances: the work of Mrs. Buford, and

the existence in her neighborhood of an independent religious body, not under the control of a general ecclesiastical government.

To a large extent the religious bodies of the North have complete control over all the Church organizations of any account among the colored people at the South, and are ready to oppose us at every point; and they can show how much more they do for them than we do.

I heard, however, some time ago, of a religious body similar to the one which Mrs. Buford has so happily influenced, located in one of the out-of-the-way corners of this State. About that time the leading woman of their number died, and I think that all the ministers of the denomination, thirty-five in all, preached sermons at her funeral. My informant gave me a most interesting account of one of the sermons which he heard.

In Virginia the Church is much more extensively known to the colored people, and its presence much more constantly felt by them. I believe that a determined effort, thoroughly backed by the Church, to bring her directly into contact with the colored people at all points possible, would be wonderfully successful everywhere.

Since writing the letter which was published in *THE SPIRIT OF MISSIONS* for June, I have watched very closely the movement of events, and have been sorry to see the attention of the colored people diverted from an extensive plan of education, and directed toward the questionable schemes recently started for emigration. It appears now quite probable that the colored people, North and South, may unite on some scheme for slow emigration from the South. In this State I am satisfied that for the present no great movement is imminent. I have learned, however, by diligent inquiry, that there is everywhere considerable uneasiness and a very unsettled feeling, which may, on a sudden, be developed into almost anything.

In this State a large number—about fifteen hundred—have lately removed into Beaufort county. In that county the Reformed Episcopalians are very diligently at work. I think that some of the colored people are planning to concentrate their strength on that county, while others are looking beyond into Florida.

A few weeks ago I met a presiding elder of the African Methodist Church, who had just returned from his circuit. He told me that everything was quiet in the country

through which he had passed, and that there was a general determination among the colored people to remain, at least for the present, as they are; yet he said he could not tell how long this state of feeling might last, as he thought there were many reasons for dissatisfaction.

* The past week I met a young man whom I had presented for Confirmation two years ago, but who lives at Newbury. He has acquired considerable property, is very intelligent, and much better educated than the majority of those who are educated at all. He has recently been elected on a committee to go West, as far as Colorado, prospecting for the colored people, to select a home for those who could raise the money necessary for their own removal. The expenses for the trip had, however, been raised for only one member of the committee, and he did not expect to go. He did not think that the colored people, except in the up-country, above Columbia, were very much dissatisfied, and does not look for any very extensive removal even there. In and around Columbia, though I find considerable complaint, yet I do not think it much greater than usually afflicts the children of men, and there appears no tendency, at least on the surface, to a general movement. There is just enough of uneasiness on the subject to discourage among the people any effort to ameliorate their own condition.

But this very condition of things favors a movement in their behalf among the white people. It offers the Church an opportunity to step in and do a substantial good, which the whole community will appreciate. The appeal made to the business men of New York from the South-west ought to receive a hearing. How the North is to discourage this exodus does not readily appear, unless by refusing the demands of charity to those who have come North, and I think that will scarcely have the intended effect. But this I know, that if, in the State of South Carolina, there were provisions for education anywhere near the standard of the North, there would not be any desire to leave the State. This I think, because those who are forcing on the movement are the more intelligent portion of the colored people, and they make the loss of educational privileges the reason for the movement. I have talked with others who have spoken, as they represented it, before large and enthusiastic crowds in behalf of the

exodus; and, from what I have heard, I am sure if there were opportunities for the colored people to get a good education here, they would be satisfied to remain, for they know that it is only their ignorance which betrays them into the hands of the sharpers.

The passion for education among the colored people is as strong as ever, but it is much more reasonable than it formerly was. At first everybody, however old or stupid, expected to acquire an education, "same as white folks"; but now the desire is confined to those who have the capacity.

But I must close a communication too much extended, I fear, to receive the attention which I desire it to have. Our duty as a

Church—the duty which each individual member owes to the great Head of the Church—is to carry the Gospel, which he prizes so highly, *to every creature*. And I would suggest that we are constrained to do this work, not more on account of the salvation of the souls of our fellow-men than for our own salvation, for I cannot help thinking God will have mercy on the souls of those whom we neglect, but will denounce against us the punishment of the sins which He forgives them, and which we might have prevented. Surely it was in this view of his duty that St. Paul cried out, "Woe is me if I preach not the Gospel!"

Yours very truly,

BENJ. B. BABBITT.

WORK AMONG THE INDIANS IN NIOBRARA.

A LETTER FROM ST. PAUL'S SCHOOL, YANKTON AGENCY.

REV. AND DEAR SIR: I have for some time intended giving you an account of our work at St. Paul's School, Yankton Agency, Dakota.

As my experience extends over only about half a year, it will, perhaps, be natural for me to represent such things as have appeared striking and interesting to me, although, perhaps, old and familiar to you. Our school is situated on the Missouri River, sixty-five miles above Yankton, the capital of Dakota. I mention this because many confound Yankton Agency with Yankton, and not unfrequently our letters, boxes, and parcels are addressed to the latter place, and are there delayed. St. Paul's is a Church boarding-school for Indian boys. We have had during the last six months about as many boys as we can accommodate. Forty is considered a full school.

It is the plan and intention of the working of the school that it shall be self-serving to quite an extent. You may be able to judge whether it is or is not so by the following synopsis of the work.

At the beginning of each month the boys are divided into squads. A certain number cut wood; others carry and store it away, or distribute it, as the case may be; so many boys are detailed to haul water from the river, there being no well on the reservation yet; so many boys for the laundry, and others for the dormitories. These dormitory boys have to do all the sweeping of the school-room, and that part of the house used by the boys. They do not have all the beds to make, because

every boy makes his own bed. Then there are boys to help the cook in various ways, boys for the tables, boys for the stable, boys for the rations and the mail, boys to light the fires, etc. As the weather changes, the work changes to some extent; the wood boys, for instance, finding their work in the garden, etc.

Besides this work by the boys, we have some one of them who has been long with us, and has shown himself faithful and able, to act as assistant teacher. In addition to his work in the school-room, he has a general oversight of the boys. He attends to the ringing of the bells—and here I would mention that everything is done at the tap of the bell, bell to rise, bell for prayers, bell for school, bell for meals, bell to retire. He also sees that the boys have their bath regularly and their change of clothes. Thus he is one of the most essential workers in our school.

Besides this daily duty of the boys, four of them have gone regularly to the printing-office, and have become of great assistance in the getting out of our paper, *The Anpao*. This is a neat little monthly, three pages in the Dakota and one in the English language. I look upon it as one of the best and most effective Missionaries that we have.

We are also starting shops, which seem to be almost a necessity in the proper training of these boys. Many of them will never make teachers or preachers, but still are desirous of doing something to make a living and to settle down in the ways of the white

people, and in this way be Missionaries to their people.

So we are starting these shops, of different kinds, to which the boys will have access. This is as yet but the beginning of an experiment, but some of the boys have already shown quite a liking for and an aptitude in the handling of tools and the making of various articles. We aim, then, not only to make the school self-serving for the present, but to train the boys in those practical ways which will benefit them in their future struggle for an honest livelihood.

The record this half year has been very satisfactory. The changes have been comparatively few. There has not been a single case of running away; no serious illness, and very little sickness of any kind.

The school has been very fortunate in securing the services of a teacher of several years' experience with Indian children. The progress in some things has been quite surprising, and it would have done you good, as it did us, to witness the closing exercises of the term. The Bishop, having been present at some of the early examinations, suggested that the closing exercises should be public, and should include a continuation of the examination. Accordingly, the evening found quite a company assembled to witness the proceedings.

The exercises opened with the singing of a hymn in the English language. After some appropriate remarks by the Bishop, the examination began, conducted by the teacher, Henry E. Dawes. All the studies were touched upon. The answers came promptly and distinctly, and, especially in arithmetic and geography, were very lively and interesting. General questions, such as, What crops raised in Dakota? In the Southern States? Name some of our imports? Some of our exports? Tell us something you can see? Describe a cord of wood? and questions similar to these, were answered with such animation, that it seemed almost like a shower of hailstones from every part of the room.

It will be remembered, of course, that the questions were all put in English, and the answers were required in full English sentences; and they were so distinctly given that every one in the room could easily discern what was spoken.

We could hardly realize that many of those boys, answering now so readily, I may say eagerly, were but a short time ago living

their wild lives, and knowing nothing about either the language or the life with which they now seemed so familiar. It seems strange that those boys, who, outside of the school-room, would hardly dare to speak a single word of English for fear of being ridiculed by their fellows, would here, even in the presence of a number of strangers, readily answer the questions put to them.

These exercises occupied a good part of the evening, after which the boys were addressed by the Bishop, by the Rev. J. W. Cook, long and faithfully their friend and Pastor, and by the Rev. Wm. J. Cleveland, their late "Father" in the school, all expressing the pleasure they had in the exercises, and urging them on to still higher and better things.

The report of the school, and the final summing up of the standing of the boys in their order of merit, was then read by the principal, and a hymn was sung in Dakota. And here I wish to mention that the boys do all the organ-playing for their own services, both in school and in church, many of them playing with much ease, grace, and sweetness. The boys in this are much indebted to the wife of the Rector, and also very much to their own perseverance and love of music, and a seemingly natural talent.

The exercises closed with prayer and the Benediction by the Bishop. The company expressed themselves much surprised and pleased, and thought they would have to get down their school-books and study up a little.

My dear Doctor, I have endeavored to give you a slight idea of our work at St. Paul's, but no words of mine can convey to you anything like an adequate idea of our school life here. Our home and family life have not been spoken of, as well as much else which pertains to our surroundings.

I have mentioned particularly their progress in secular knowledge, but I may say that the aim of the whole work is, first and foremost, to enable the boys to take in the knowledge of the Lord as contained in His Word. The Bible, therefore, is their principal text-book and constant companion. Their first and last exercises are from the Bible and Prayer Book. Special classes are had for the teaching of Bible truths and Church doctrine, and constant training in Christian principles of truth, purity, and righteousness of life.

I can say, with more pleasure than anything else could give me concerning these boys, that they are ready hearers and willing believers in

spiritual things; and although, of course, they see through a glass very darkly indeed, yet they are watching for and struggling toward the light. On many of their hearts the beauties of the Christian life have dawned, and many lives among them daily testify to the knowledge of a true idea of what their Master would have them to be. And beautiful in them is the fact that, having seen the light

themselves, they go forth as earnest workers to bring more of His people to the knowledge and love of God in JESUS CHRIST.

We have much to work for, and we have reason to believe that His Word shall not return unto Him void, but shall accomplish the thing whereto it is being sent.

I am very faithfully yours,

W. V. WHITTEN.

IN A MISSIONARY SAILBOAT.

HOLLY HILL, FLORIDA.

REV. AND DEAR BROTHER: In my report I promised to give an account of one of our trips as a specimen of our usual work.

I have two boys who take turns in going as "crew." Imagine us, then, starting just after dinner on Monday and sailing about fifteen miles that afternoon. The next morning we cross Mosquito Inlet and sail up the Hillsboro River to New Smyrna, where Services are held that night. Wednesday morning on board again for a two days' sail, reaching Harveyville on Indian River in time for Services Thursday night. Friday night is given to Titusville, two miles further south, and on Saturday we go twenty miles, still to the south, for the Sunday appointments at Russell Point. Immediately upon the close of afternoon Service we turn our bow to the north, and hurry home, night and day, reaching Holly Hill any time from Tuesday night to Saturday, according to the winds and tides.

You see, nearly half my time is passed on the rivers, eating and often sleeping in the boat, so that the storm which wrecked my little craft was no small matter to me.

Services are held at some points on the rivers every Sunday. The attendance is not large, except on Indian River, for a large proportion of the scattered population professes

no religious sentiment whatever, and exhibits no religious interest, except when death occurs, and then the most indifferent are anxious for the Minister. Moreover, the people are desperately poor. I have not received a hundred dollars during the year from the whole Jurisdiction, not because the people are not willing, but because they are not able.

For about a year and a half past there has been an unusual amount of sickness; but we hope that the worst is over. We all anticipate that the coming winter, which is the "season" for Florida, will bring some encouragement, and help us to keep up our spirits as well as the Services.

Of course, such minor incidents as being pelted with rain and drenched with spray, or jumping overboard to help push the boat across some shallow place, are of such constant occurrence that we are getting *almost* used to them. Fortunately, such dread results do not follow exposure here as is often the case in the North. The great encouragement is that the Services are everywhere gladly received and the Missionary warmly welcomed. We are almost alone in our occupation of the field, and the Church is gradually winning the people to her orderly ways and devout practices.

Faithfully yours,

W. H. CARTER.

EDUCATIONAL WORK IN WESTERN TEXAS.

SEGUIN, TEXAS.

MY DEAR DOCTOR TWING: I accompany my report as Missionary with some account of Church school work here.

You know we have two schools, "St. Andrew's Academy" for boys, and "Montgomery Institute" for girls.

In the boys' school the teachers are the Rev. F. H. Potts, Mr. R. B. Minor, and myself, besides two students who assist in the primary classes. The roll contains forty-three names; the regular average attendance is

forty. The school is doing well, and, with the assistance we derive from Mr. Pott's Missionary stipend, it is self-supporting. This assistance is a reciprocal affair, for while, in one sense, the Board of Missions helps us pay a teacher, in another point of view the school helps support a Missionary in the field, as Mr. Potts receives a part of his salary from it.

We have outgrown the capacity of our little building, which only cost \$1,000—house, lot, furniture, and all; and now we are renting rooms in a neighboring house, at a consider-

able expense. We need, and need desperately, \$400 to put up an addition to the present building, and \$2,000 more to build a house for a boarding department. There are thirteen pupils from abroad, boarding around in private families, an arrangement which is incompatible with sound discipline. We could easily get twenty or thirty more boarding scholars if we had suitable accommodation for them.

In the girls' school, Mrs. Barret and Miss Du Val are the teachers, on salaries, and Miss Houston gives drawing lessons for the extra tuition charged for such instruction. The music teacher having suddenly left us, the Rev. Mr. Potts has taken that department temporarily. He fills the place admirably, but cannot be spared from the academy to continue in it. There are twenty-five girls enrolled, and all but one in regular attendance.

The revenue of this school does not yet pay expenses. The Bishop has met this deficit

from his "specials" until now, and I hope that the Bishop's friends will not permit the school to languish or become bankrupt during his enforced absence. I am confident that next term it will be self-supporting.

We need a boarding department for this school also, as several of our girls are boarding in private families. We could get many others to come from a distance to attend the school if we had proper accommodation for them, under school authority. Two thousand dollars will build and furnish a very neat beginning; we need \$200 besides to fence the grounds, and about \$200 more to meet expenses to the end of the present term.

Do these demands seem extravagant, my dear Doctor? I hope the generous laymen with whom you have influence may not think so.

Hoping and praying, and waiting for help to carry on this work for the MASTER, I am, faithfully, your brother in His Church,

WALLACE CARNAHAN.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from July 1st to August 1st, 1879:

FOR GENERAL DOMESTIC MISSIONS.

ALBANY.			
Morley—Trinity Chapel.....	\$3 25	Stamford—St. John's Church, Mite Chest.....	15 83
Troy—Christ Church.....	60 00	Thomaston—Trinity Church, Mite Chest.....	35 60
Walton—Christ Church.....	3 00	Winsted—St. James' Church, Mite Chest.....	1 60
	66 25	West Haven—Christ Church S. S., Mite Chest..	2 32
		Woodbury—St. Paul's Church, Mite Chest.....	11 09
			191 76
CENTRAL NEW YORK.		DELAWARE.	
Afton—St. Ann's Church S. S., Mite Chest.....	33	New Castle—Immanuel Church, Mite Chest....	30 21
Canastota—Mission, Mite Chest.....	1 74	Wilmington—St. John's Church, Mite Chest...	4 32
Chittenango—St. Paul's Church, Mite Chest.....	58		34 53
Harpersville—St. Luke's S. S., Mite Chest.....	5 27	GEORGIA.	
Oneida—St. John's Church, Mite Chest.....	2 50	Cave Spring—Church Good Shepherd S. S.....	7 00
Perryville—St. Stephen's Church, Mite Chest..	15	Savannah—Christ Church, Mite Chest.....	17 00
Watertown—Trinity Church, Mite Chest.....	48 78		24 00
	59 35	ILLINOIS.	
CENTRAL PENNSYLVANIA.		Galena—Grace Church, Mite Chest.....	11 85
Lancaster—St. James' Church, Mite Chest.....	73 30	Winfield—E. S. D., Mite Chest.....	44 86
Lebanon—St. Luke's Church, Mite Chest.....	2 49		56 71
Wellsboro'—St. Paul's Church, of which from		INDIANA.	
Mite Chest, \$14.17; In Memoriam, Samuel		Worthington—St. Matthew's Church, M. Chest.	6 30
Breck, \$10.....	24 17		
	99 96	IOWA.	
CONNECTICUT.		Anamosa—St. Mark's Church.....	4 00
Cheshire—St. Peter's Church S. S.....	38 00	Waverly—St. Andrew's Church, Mite Chest....	1 63
Greenwich—Christ Church, Mite Chest.....	12 45		5 63
Hartford—One-half House Rents.....	10 00		
Norwich—Christ Church.....	9 00		
Trinity Church, Mite Chest.....	31 30		
Norwich Town—Mrs. J. O. H., Mite Chest.....	4 00		
Plymouth—St. Peter's Church, Mite Chest.....	20 57		

KANSAS.

<i>Coffeyville</i> —St. Paul's Church.....	1 60
<i>Williamsburgh Station</i>	2 60

4 20

KENTUCKY.

<i>Covington</i> —Trinity Church S. S., Mite Chest...	5 50
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LONG ISLAND.

<i>Brooklyn</i> —Church of the Holy Trinity.....	413 60
St. Luke's Church, Mite Chest.....	3 82
St. Mary's Church, Mite Chest.....	6 00
<i>College Point</i> —St. Paul's Chapel, Mite Chest...	2 00
<i>Flushing</i> —St. George's Chapel.....	45 00
<i>Islip</i> —Of which from Mite Chest, \$2; A friend, \$5.....	7 00
<i>Little Neck</i> —Zion Church.....	14 20
<i>Newtown</i> —St. James' Church, Mite Chest.....	17 95

509 57

MAINE.

<i>Dexter</i> —Church of the Messiah.....	3 50
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MARYLAND.

<i>Baltimore Co.</i> —Trinity Church, of which from sale by several little girls, \$10.26; one-half S. S. collection, \$3.78.....	14 04
<i>Howard Co.</i> —St. John's Church.....	50 00
Trinity Parish.....	3 65
<i>Upper Marlborough</i> —Trinity Church S. S., Mite Chest.....	14 02
<i>Washington</i> —Church of the Incarnation, Mite Chest.....	10 68

93 29

MASSACHUSETTS.

<i>Boston</i> —G. W. G., Mite Chest 39,783.....	19 93
(<i>Highlands</i>)—St. John's Church.....	26 83
<i>Brookline</i> —Family Mite Chest 1,591.....	6 23
<i>Dedham</i> —Church of the Good Shepherd, Mite Chest.....	8 05
<i>Dorchester</i> —St. Mary's Church, Mite Chest.....	6 25
<i>Lowell</i> —St. Anne's Church.....	38 63
A. E. J.....	10 00
<i>Newburyport</i> —St. Paul's Church, Mite Chest...	13 95

139 87

MICHIGAN.

<i>Romeo</i> —Mite Chest, through Mrs. M. M. B....	2 68
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MINNESOTA.

<i>Sauk Centre</i> —Church of the Good Samaritan...	3 75
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MISSISSIPPI.

<i>Bovina</i> —St. Alban's Church, Mite Chest.....	4 55
<i>Enterprise</i>	4 05
<i>Ripley</i> —"Self-denials of Hunt children".....	2 00
<i>Shuqualak</i>	2 00
<i>Woodlawn</i>	3 00

15 60

MISSOURI.

<i>Clarksville</i> —Grace Church.....	1 55
<i>Jefferson City</i> —Grace Church.....	2 50
<i>Louisiana</i> —Calvary Church.....	85
<i>Monroe</i> —St. Jude's Church.....	4 05
<i>Prairieville</i> —St. John's Church.....	60

9 55

NEW JERSEY.

<i>Elizabeth</i> —S. S. of St. John's Church.....	2 68
<i>Hamburg</i> —Church of the Good Shepherd S. S., Mite Chest.....	6 00
<i>Mount Holly</i> —St. Andrew's Church.....	53 86
<i>New Brunswick</i> —St. John Evangelist S. S., Mite Chest, \$5.50; Private Mite Chest, \$11.05.	16 55

79 09

NEW YORK.

<i>Belmont</i> —Miss D.....	2 50
<i>Morrisania</i> —Trinity Church, Children's Soc'y.....	6 00
<i>New Hamburg</i> —E. V. S., Mite Chest.....	3 25
<i>New York</i> —Calvary Church, Mite Chest, add'l. Church of the Holy Communion, Mite Chest, additional.....	14 31
St. Augustine's Chapel, Mite Chest, add'l.....	6 50

85

St. Chrysostom's Chapel, Mite Chest.....	2 67
St. Stephen's Church, Sacred History Class, through Ladies' Aid Society.....	10 00
St. Thomas' Church, Mite Chest.....	6 50
Trinity Church, Mite Chest.....	10 00
Trinity Chapel, Mite Chest.....	10 25
Church of the Transfiguration, of which from Mite Chest, \$2.50; A member, \$500.....	509 50
Chapel of Free Grace S. S.....	12 53
(<i>Harlem</i>)—St. Andrew's Mite Chest.....	2 80
(<i>Manhattanville</i>)—St. Mary's Church.....	15 00
"Trust".....	2 00
Mite Chest 227, In Memoriam, A. J. C.....	3 58
<i>Pleasant Valley</i> —St. Paul's S. S., Mite Chest...	1 50
<i>Sing Sing</i> —St. Paul's Church.....	12 56
<i>Tuckahoe</i> —St. John's Church.....	7 28
<i>Wappinger's Falls</i> —Zion Church S. S., M. Chest	1 86
<i>Yonkers</i> —Clark children's Mite Chest.....	7 13

641 57

NORTH CAROLINA.

<i>Leakesville</i> —Church of the Epiphany M. Chest.	3 45
<i>Lenoir</i> —St. James' Church, Mite Chest.....	1 37
<i>Lewiston</i> —Grace Church, Mrs. M. A. T.....	4 00
<i>Raleigh</i> —Christ Church, Mite Chest.....	31 44
<i>Wilson</i> —"A friend".....	1 50
<i>Windsor</i> —St. Thomas' Church, Charlie, Tom, Frank, and Willie Jacock's Mite Chest.....	3 66

45 42

NORTHERN NEW JERSEY.

<i>Hackensack</i> —Christ Church, Mite Chest.....	12 30
<i>Jersey City</i> —St. Matthew's Church, Mite Chest	5 92
<i>Morristown</i> —St. Peter's Church, Mite Chest...	8 82
<i>Newark</i> —C. M. S.....	100 00
<i>Orange</i> —St. Mark's Church, Mite Chest.....	77 93

204 97

MONTANA.

<i>Missoula</i> —Church of the Holy Spirit.....	14 00
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OHIO.

<i>Cleveland</i> —St. Paul's Church, of which from Mite Chest, \$1.50.....	124 50
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OREGON.

<i>Oregon City</i> —St. Paul's Church S. S., M. Chest	11 04
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PENNSYLVANIA.

<i>Philadelphia</i> —St. Peter's Church, of which from Missionary Mite Fund, \$30; Bible Classes, \$5 89.....	25 89
(<i>West</i>)—Trinity Church.....	15 00
(<i>Lower Merion</i>)—Church of the Redeemer, Mite Chest.....	40 00
Oxford Church, Trinity Church, of which from Mite Chest, \$2.....	1,002 00
(<i>Southwark</i>)—Trinity Church.....	18 50
Mite Chest, through R. Bowden Shepherd..	81 00

1,182 39

PITTSBURGH.

<i>East Pittsburgh</i> —Calvary Church, Mite Chest..	5 83
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QUINCY.

<i>Galesburg</i> —Grace Church S. S., Mite Chest....	4 90
<i>Oso</i> —Grace Church, of which from S. S., Mite Chest, \$5.04; S. S. Offering, \$1.57.....	6 61

11 51

RHODE ISLAND.

<i>Newport</i> —Trinity Church.....	53 48
<i>Pawtucket</i> —St. Paul's Church, Mite Chest.....	10 50
<i>Providence</i> —All Saints' Memorial S. S., Mite Chest.....	6 88
St. Stephen's Church, Mite Chest.....	6 00

76 86

SOUTH CAROLINA.

<i>Graniteville</i> —Mission.....	2 25
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SOUTHERN OHIO.

<i>Circleville</i> —St. Philip's Church.....	2 00
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SPRINGFIELD.		WEST VIRGINIA.	
<i>Albion</i> —St. John's Church, Mite Chest.....	4 38	<i>Parkersburg</i> —All Saints' Church, Mite Chest..	3 00
<i>Bunker Hill</i> —Christ Church.....	2 00	Trinity Church, Mite Chest.....	2 00
<i>Champaign</i> —Emmanuel Mission, of which from Mite Chest, \$4.06.....	5 81		5 00
	12 19	WISCONSIN.	
TENNESSEE.		<i>Nashotah</i> —St. Sylvanus' Church.....	25 50
<i>Brownsville</i> —Zion Church.....	5 00	<i>Racine</i> —J. G. M., of which from Mite Chest,	
<i>La Grange</i> —Immanuel Church.....	2 45	\$17.....	67 00
	7 45		93 50
VERMONT.		LEGACIES.	
<i>Arlington</i> —St. James' Church.....	2 43	<i>Conn., New Haven</i> —Estate of Lucy Nichols....	9 60
<i>Burlington</i> —St. Paul's Church, Mite Chest, through Woman's Auxiliary.....	12 14	<i>Hartford</i> —Estate of Chester Adams.....	250 00
<i>Montpelier</i> —Christ Church S. S., Mite Chest....	9 35	<i>Pine Meadow</i> —Estate of Mrs. C. Chapman.....	90 00
	23 92		349 60
VIRGINIA.		MISCELLANEOUS.	
<i>Gordonsville</i> —St. Thomas's Parish, Christ Church, Mite Chest 29,405.....	5 20	Interest on W. H. Gratwicks & Co.'s note.....	248 41
<i>Harndon</i> —St. Timothy's S. S. and Mite Chest..	2 00	Interest on A. & W.'s note.....	120 00
<i>Norfolk</i> —Elizabeth River Parish, St. Luke's Church, a member, Mite Chest 28,081.....	5 00	Interest on Investments.....	56 25
Christ Church.....	12 50	Interest on Gift of Rev. Jas. Saul, D.D.....	67 50
	24 70	Proportion of General Mission Offerings.....	218 47
		Mites for Missions, "In Memoriam".....	10 00
			730 63
WESTERN MICHIGAN.		MITE CHESTS.	
<i>Three Rivers</i> —Trinity Church.....	2 40	Receipts for the month not credited to Parishes	235 27
WESTERN NEW YORK.		Receipts for the month.....	\$5,267 03
<i>Bath</i> —St. Thomas' Church, Mite Chest.....	21 00	Amount previously acknowledged.....	\$9,375 36
<i>Buffalo</i> —St. Paul's Church, Mite Chest.....	37 88	Total amount received since Sept. 1st, 1878..	\$94,642 39
	58 88		

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.		NEW YORK.	
<i>Slockport</i> —St. John Evangelist Church.....	\$15 00	<i>Greenburgh</i> —Zion Church, through Woman's Auxiliary, for support of Sister Eliza.....	20 00
<i>Walton</i> —Christ Church.....	2 32	<i>Newburgh</i> —A. Y. S., for Church at Santa Fe ..	20 00
	17 32		40 00
LONG ISLAND.		NORTH CAROLINA.	
<i>Brooklyn</i> —Church of the Holy Trinity.....	35 00	<i>Charlotte</i> —St. Peter's Church, for Library books	5 00
(<i>South</i>)—St. Paul's Church.....	7 23		
	42 23	OHIO.	
MARYLAND.		<i>Painesville</i> —Lake Erie Seminary, through Wom- an's Auxiliary, for support of Sister Eliza...	3 00
<i>Baltimore</i> —Grace Church.....	72 00		
<i>Howard Co.</i> —Trinity Parish.....	9 29	PENNSYLVANIA.	
	81 29	<i>Philadelphia</i> —Oxford Church, Trinity Church, of which for Bishop Spalding, \$21; Bishop Tuttle, \$20; Bishop Garrett, \$20; Rev. O. P. Thackara, \$20.....	81 00
MASSACHUSETTS.		SOUTHERN OHIO.	
<i>Boston</i> —Emmanuel Church, through Woman's Auxiliary, for Mrs. Payne's salary.....	15 00	<i>Circleville</i> —Walnut Hills, Church of the Ad- vent, for Rev. G. B. Cook.....	13 45
St. Mark's Church, Ladies' Parochial So- ciety, through Woman's Auxiliary, for Mrs. Payne's salary.....	9 25		
Trinity Church, through Woman's Auxili- ary, for Mrs. Payne's salary.....	67 00	VIRGINIA.	
Mrs. M. M. C., through Woman's Auxiliary, for Mrs. Payne.....	25 00	<i>Norfolk Co.</i> —Elizabeth River Parish, St. Luke's Church, a member, for Rev. G. B. Cook's school.....	5 00
<i>Cambridge</i> —Christ Church, through Woman's Auxiliary, for Mrs. Payne's salary.....	7 35		
<i>Dedham</i> —St. Paul's Church, through Woman's Auxiliary, for Mrs. Payne's salary.....	5 00	WESTERN NEW YORK.	
<i>Haverhill</i> —Trinity Church.....	10 00	<i>Geneva</i> —Trinity Church, for Bishop Neely....	20 00
<i>Newton</i> —Grace Church, through Woman's Auxiliary, for Mrs. Payne's salary.....	9 50	Receipts for the month.....	\$356 51
<i>Salem</i> —St. Peter's Church, through Woman's Auxiliary, for Mrs. Payne's salary.....	42 87	Amount previously acknowledged.....	12,561 31
	190 97	Total receipts since September 1st, 1878....	\$12,917 82

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		LONG ISLAND.	
<i>Walton</i> —Christ Church.....	\$3 00	<i>Brooklyn</i> —St. James' Church S. S., for "Ho- mer" Scholarship.....	60 00
CALIFORNIA.		<i>Little Neck</i> —Zion Church.....	25 00
<i>San Rafael</i> —S. Paul's Church, for Indian Schools.....	16 00	<i>Newtown</i> —St. James' Church, Woman's Mis- sionary Association, for Scholarship in St. Mary's School, Santee.....	5 00
DELAWARE.			90 00
<i>Wilmington</i> —Trinity Church S. S., of which for "Bishop Lee" Scholarship, \$15; "Dr. Chas. Breck" Scholarship, \$10.....	25 00		

MARYLAND.				PENNSYLVANIA.	
<i>Frederick Co.</i> —All Saints' Parish, All Saints' Church.....	11 25			<i>Philadelphia</i> —St. Matthias' S. S.....	24 59
<i>Washington</i> —"Robert M., " In Memoriam.....	1 00			Oxford Church, Trinity Church.....	500 00
				(<i>Crescentville</i>)—Trinity Chapel, for support of a girl in Emmanuel Hall, "Crescentville" Scholarship.....	30 00
MASSACHUSETTS.				Through Indian Hope Association, of which from Holy Trinity Memorial Chapel S. S., \$20; Church of the Incarnation, \$4; Christ Church Chapel, \$31.26; Chestnut Hill, St. Paul's Church, \$30; Germantown, St. Peter's Church, for "H. H. Houston" Scholarship, \$4.30.....	79 56
<i>Boston</i> —Mrs. M. M. C., through Woman's Aux. (<i>Highlands</i>)—St. John's Church, M. Chest. <i>Haverhill</i> —Trinity Church.....	25 00 2 00 15 00			For Welsh Memorial, Frankford, St. Mark's Church, \$37; St. Barnabas' Church, \$29.36...	56 36
<i>Pittsfield</i> —Mrs. E. S. N., through Woman's Auxiliary.....	5 00				690 51
	47 00			PITTSBURGH.	
MINNESOTA.				<i>Pittsburgh</i> —St. Andrew's Church, Woman's Missionary Association.....	46 05
<i>Aiken</i>	1 66			SOUTHERN OHIO.	
<i>Leach Lake</i>	2 45			<i>Piqua</i> —St. James' Church*.....	5 00
<i>Red Lake</i> —St. Antipas' Church.....	1 00			<i>Zanesville</i> —"Faith," for "Harry" Scholarship.....	30 00
St. John's Church.....	1 05				35 00
<i>Richwood Station</i>	1 75			VIRGINIA.	
	7 91			<i>Norfolk</i> —Elizabeth River Parish, St. Luke's Church, a member.....	5 00
NEW JERSEY.				WESTERN MICHIGAN.	
<i>Elizabeth</i> —St. John's Church S. S.....	32 19			<i>Grand Rapids</i> —St. Mark's Church, through Woman's Auxiliary.....	3 50
<i>New Brunswick</i> —Christ Church.....	33 58			MISCELLANEOUS.	
	65 77			For "Hinman Memorial" Scholarship.....	60 00
NEW YORK.				Interest on Investments.....	11 25
<i>New York</i> —Christ Church, for "Christ Church" Scholarship.....	60 00				71 25
St. Chrysostom's Chapel.....	4 13			NIOBRARA.	
St. Luke's Church S. S., for "Isaac H. Tuttle" Scholarship.....	30 00			<i>Yankton Agency</i> —Collection at Missionary Conference for Catechist at Pine Ridge Agency*.....	12 02
<i>Staatsburgh</i> —Chapel S. S.*.....	14 00			Receipts for the month.....	\$1,340 29
<i>Tarrytown</i> —Christ Church S. S., for "Creighton" Memorial Scholarship*.....	60 00			Amount previously acknowledged.....	23,768 99
<i>Yonkers</i> —St. Paul's Church, through Woman's Auxiliary.....	1 90			Total receipts since September 1st, 1878....	\$30,109 28
	170 03			* Through Bishop Hare:	
NORTHERN NEW JERSEY.					
<i>East Orange</i> —J. W. R., for "Arthur W. Russell" Scholarship, In Memoriam.....	30 00				
OHIO.					
<i>Massillon</i> —St. Timothy's S. S., for Bp. Hare... ..	10 00				
SPECIAL CONTRIBUTIONS.					
ALBANY.				NEW YORK.	
<i>Troy</i> —Christ Church S. S. class, for Miss M. Scott.....	\$2 81			<i>Fordham</i> —St. James' Church, Woman's Missionary Society.....	23 50
CALIFORNIA.				<i>New York</i> —St. Chrysostom's Chapel.....	4 14
<i>San Rafael</i> —St. Paul's Church, for Mission to the Jews.....	10 00			<i>Yonkers</i> —St. Paul's Church, through Woman's Auxiliary.....	1 00
CONNECTICUT.					28 64
<i>West Haven</i> —Christ Church S. S., for Bishop Scott Grammar School.....	5 00			NORTHERN NEW JERSEY.	
ILLINOIS.				<i>Morristown</i> —St. Peter's Church.....	33 57
<i>Chicago</i> —Mrs. J. T. Ryerson, through Woman's Auxiliary, for Mrs. Buford.....	30 00			OHIO.	
LONG ISLAND.				<i>Cleveland</i> —All Saints' Church.....	2 53
<i>Little Neck</i> —Zion Church, of which for Bishop Clarkson, \$52.28; Bishop Tuttle, \$25; Bishop Niles, \$25.....	102 28			PENNSYLVANIA.	
MASSACHUSETTS.				<i>Philadelphia</i> —Oxford Church, Trinity Church.....	500 00
<i>Charlestown</i> —St. John's Church, family Mite Chest, In Memoriam, for Bishop Garrett.....	25 00			RHODE ISLAND.	
<i>Lowell</i> —A. E. J., for Church German Society.. ..	5 00			<i>Newport</i> —Trinity Church.....	46 61
	30 00			WESTERN NEW YORK.	
NEW JERSEY.				<i>Rochester</i> —St. Luke's Church (of which from Woman's Missionary Association, \$50.45)....	74 49
<i>Elizabeth</i> —St. John's Church S. S., of which for Bp. Tuttle, 77c.; Rev. D. Converse, \$1.87. <i>New Brunswick</i> —Christ Church, for Mission to the Jews.....	2 64 6 33			MISCELLANEOUS.	
	8 97			Dividend on gift of the Rev. James Saul, D.D..	105 00
				Receipts for the month.....	\$1,122 65
				Amount previously acknowledged.....	11,883 53
				Total receipts since September 1st, 1878....	\$13,005 18

ANALYSIS OF RECEIPTS.

For General Work of Domestic Committee, of which from Legacies, \$18,338.68.....	\$94,642.39
Designated for Work among Colored People, of which from Legacies, \$2,800.....	13,065.18
Designated for Work among Indians, of which from Legacies, \$600.....	30,109.28
Special Contributions.....	12,917.82

\$150,674 67

MISSIONARY CONFERENCE IN NEW YORK.

A Missionary Conference will be held in New York City on the 14th, 15th, 16th, and 17th of October, beginning with a sermon by the Bishop of Connecticut, in Grace Church, on the evening of the 14th. The sessions of the following days will be held in Association Hall, corner of Fourth Avenue and Twenty-third Street.

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for
GENERAL MISSIONS, from June 1st to August 1st, 1879:

* Lenten and Easter offerings.

ALBANY.			
<i>Canton</i> —Grace Church.....	\$12 02	<i>Richwood Station</i> —.....	10 15
<i>Plattsburgh</i> —* Trinity S. S.....	10 26	<i>Wabasha</i> —* Grace Church, of which S. S., \$3.58	5 43
	22 28		19 08
CENTRAL NEW YORK.		NEW JERSEY.	
<i>Binghamton</i> —* Good Shepherd S. S.....	8 93	<i>Bridgeton</i> —* St. Andrew's S. S.....	7 05
<i>Chittenango</i> —St. Paul's S. S.....	1 00	<i>Elizabeth</i> —A. V. M.....	20 00
	9 93		27 05
CENTRAL PENNSYLVANIA.		NEW YORK.	
<i>Leacock</i> —Christ Church.....	7 53	<i>New York</i> —St. Clement's Church..	102 20
<i>Paradise</i> —All Saints' Church.....	7 47	St. John the Baptist.....	8 50
	15 00	St. Luke's Hospital.....	58 00
<i>Bloomfield</i> —St. Andrew's Church.....	8 13	Saville S. S.....	4 70
<i>Trumbull (Nichol's Farms)</i> —Trinity Church...	6 35	<i>White Plains</i> —* Grace S. S.....	11 30
<i>Wolcottville</i> —* Trinity S. S.....	34 31	<i>Yonkers</i> —Children's Easter Offerings, A. C., I. C., and F. C.....	15 00
	48 79		199 70
ILLINOIS.		NORTH CAROLINA.	
<i>Chicago</i> —* Trinity S. S.....	3 10	<i>Lenoir</i> —St. James' Church.....	1 25
		<i>Windsor</i> —St. Thomas' Church, Tom, Frank, and Willie Jacobs.....	10
INDIANA.			1 35
<i>Michigan City</i> —* Trinity S. S.....	5 20	NORTHERN NEW JERSEY.	
LONG ISLAND.		<i>Hackensack</i> —Christ Church.....	41 31
<i>Jamaica</i> —Grace Church, of which Missionary Box, \$14.35.....	100 00	<i>Rahway</i> —* St. Paul's S. S.....	10 00
			51 31
LOUISIANA.		PENNSYLVANIA.	
<i>Prairie Merouge</i> —* St. Andrew's S. S.....	2 00	<i>Philadelphia (Kingsessing)</i> —St. James' Church	32 75
MAINE.		* St. Jude's S. S.....	16 81
<i>Brunswick</i> —St. Paul's Church.....	19 06	* St. Paul's Church.....	16 65
<i>Hallowell</i> —St. Matthew's Church.....	2 80	(Germantown)—* St. Peter's Church.....	19 53
<i>Portland</i> —St. Luke's Cathedral.....	75 00		85 74
<i>Rockland</i> —St. Peter's Church.....	2 00	SOUTHERN OHIO.	
	93 80	<i>Cincinnati (Mt. Auburn)</i> —Church of Our Saviour.....	19 00
MARYLAND.		<i>Marietta</i> —* St. Luke's S. S.....	3 30
<i>Baltimore</i> —Missionary Conference.....	179 54		23 30
<i>Frederick Co.</i> —All Saints' Church.....	7 66	WESTERN NEW YORK.	
<i>Howard Co.</i> —Christ Church, of which S. S., 75c.....	7 00	<i>Mayville</i> —St. Paul's S. S.....	12 10
	194 20	WESTERN TEXAS.	
MASSACHUSETTS.		<i>Hallettsville</i> —Mission S. S.....	1 25
<i>Malden</i> —St. Paul's Church.....	11 17	<i>Seguin</i> —St. Andrew's Church.....	3 00
<i>Taunton</i> —St. Thomas' Church.....	307 50		4 25
	318 67	Receipts since June 1st, 1879.....	
MINNESOTA.		Amount previously acknowledged.....	
<i>Minneapolis</i> —Gethsemane.....	3 50	Total Receipts since Sept. 1st, 1878.....	
		\$1,240 85	
		8,481 29	
		\$9,722 14	

* THE TREASURER FOR FOREIGN MISSIONS would respectfully remind those who have remittances to make that the books are to be closed for the fiscal year on the last day of August, 1879.

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" John A. Paddock, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Wm. R. Huntington, D.D.,

Mr. F. S. Winston,
" Stewart Brown,
" Lemuel Coffin,
" Charles R. Marvin,
" Benjamin Stark,
" Cornelius Vanderbilt,
" James M. Brown,

Rev. JOSHUA KIMBER, *Secretary*,
23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,
23 Bible House, New York.

Form of a Bequest to Foreign Missions.

I give, devise, and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added: *For Work in Africa, or China, or Japan, etc.*

SEPTEMBER, 1879.

ST. JOHN'S COLLEGE, SHANGHAI.

WE give our editorial space in this number to the following article, to which we made reference last month, taken from the *North China Herald*. We are persuaded that our readers and the Church at large, who are so much interested in Bishop Schereschewsky's development of the educational work, begun so many years ago by Bishop Boone, will be glad to have put before them the opinion of foreign residents in Shanghai touching this new work, as editorially expressed in the said paper:

The ceremonial which took place at Jessfield on Easter Monday was one of the most interesting which has ever been witnessed in China. Of course, there is a class of persons, specimens of whom may be found among the Missionary body, who regard processions, services, and everything bearing the character of "a function" as an idle waste of time. For such persons something tangible has an irresistible charm, and a pag-

eant, however simple, since it leaves at best nothing but a memory, is unpleasing and useless. In our opinion, however, Bishop Schereschewsky did very wisely when he resolved to mark by a certain form, and to emphasize by a certain ceremonial, the foundation of an institution which he hopes will exercise a wide influence for good on the Chinese among whom he labors. The qualifications which the new head of the American Episcopal Mission in China brings to his post are of no ordinary description. His learning is well known, but, if we are not mistaken, the one quality which he possesses in an eminent degree is a thorough acquaintance with all the religious beliefs of China. It is not sufficient for a man to have mastered the Confucian classics. These represent a small, though of course a very important, portion of the literature which has colored the native mind; but there have been many other powers at work molding and fashioning thought, and gradually giving to the Mongolian character the peculiar texture which it bears. The web is woven of divers threads, and the man who would alter the beliefs of

the natives must begin by making himself thoroughly familiar with those beliefs.

In this respect the Missionary of to-day occupies a very superior position to that held by the Missionary of twenty or thirty years ago. The pioneers had to fight their way through the mazes of a language thick-set with difficulties, and when a path was painfully made through this intricate wilderness, a work scarcely less hard was left. After the language of China had been to a certain extent conquered, the arduous task remained of endeavoring to understand its philosophy and its various religious beliefs, encrusted over as they are by superstitions and additional growths transplanted from other lands. After Confucius and Mencius have been read, the Buddhist and Taoist creeds remain, and after these comes the older and deeper faith, which has its outward expression in the Imperial devotions paid at the altars of heaven and earth—we mean the mysterious system of nature worship. And then, beyond this, we have to recollect that, as well as a series of false religious beliefs, there is also underneath them all a thoroughly false system of so-called science. Nothing can be harder than to put one's self into the mind of a Chinaman, and to try and look at the common objects of earth and sky with his eyes. The man who can do this in the smallest degree has taken an all-important step toward the attainment of success as a Missionary. Unless this has been done, he is at best beating the air. We believe that Bishop Schereschewsky is able to do this, and therefore we augur well for the future of his experiment. The time has

passed when nations could be converted by violence. The Missionary must not demolish idols with axes and hammers, but wait until the converts themselves see their uselessness and neglect their shrines. There is a class of preachers whose sermons are little more than tirades against the folly of idolatry and merciless ridicule of the votaries of gods of wood and stone. It would be well to remind such zealots that, "even in the midst of the superstitions of Ephesus, St. Paul's friends were able to say of him without contradiction that he had never attacked their temple, nor blasphemed their great goddess Diana."

If the College of St. John is conducted on the principles we have indicated, and if the Professors are willing to enter into the comprehensive spirit of the Bishop, and to study with a zeal akin to his, we may hope the best for its future. The undertaking is a large one, and will require men, money, and energy to make it hold the place which we trust it will occupy in future years. There can be no question that the Chinese will have every day more and more influence in the world. They are so numerous, so economical, so industrious, and so ready to combine, that they must affect the future of the human race to an immense extent. That Christianity is the great civilizer cannot be denied, and therefore it is a very serious consideration what will be the result if "this vast, populous, and influential Empire is allowed to play its destined part as a heathen power instead of a Christian one. All efforts to give it the latter character are praise-worthy and important in the highest degree.

APPOINTMENT OF A MISSIONARY.

AFRICA.—At a recent meeting of the Foreign Committee, approval was expressed, on behalf of the Board of Managers, of Bishop Penick's appointment of the REV. JOHN McNABB, of Abingdon, Va., as Missionary to Africa. Mr. McNabb will take the place made vacant by the retirement of Mr. H. M. Parker, as the stipendiary of the Piedmont

Convocation. A full account of the undertaking of the support of an unmarried Missionary by this Convocation appeared in the number for September, 1877. Mr. McNabb hopes to spend some little time in visiting the churches which will contribute to his support, and to complete his arrangements for sailing by the close of September.

MOVEMENTS OF MISSIONARIES.

AFRICA.—The many friends of the REV. MR. FAIR and wife will be glad to know that the barque "Monrovia" is reported as having

"arrived on the coast." She made the run in exactly one month.

MEXICO.—THE REV. TOMÁS VALDESPINO

and family, whose sailing from New York was noticed in the July number, reached the City of Mexico on the 30th of May, when he was reported as "feeling much better." Under date of June 27th, he reports that he has been, in the meantime, "almost well," but on

the morning of that day he was surprised "by an attack in the throat," which made him suffer much. This letter contains strong expressions of affection for those whom he met while in the United States.

AFRICA.

LETTER FROM BISHOP PENICK.

CAPE PALMAS, JUNE 14th, 1879.

SINCE my arrival here on the 4th of May, things have been changing quite rapidly for Africa, for you must know that monotoay is the law of heathen countries as far from civilization as this. On May 13th, Mr. H. A. Hall, Jr., left for America, on account of his health. The climate affected him in such a way as to unfit him for work, and the doctor said the longer he stayed the worse it would be. So, just as soon as possible after my return, he left on the same steamer which brought him out last August. I hope the bracing atmosphere of a colder climate will soon restore him.

After the departure of Mr. Hall, I was left the only white representative of the Mission nearer than Cape Mount (270 miles). Very much hand, head, and heart work was to be done, and no time to be wasted. But on the 20th I was attacked with a sharp, strong visit of fever. On the 21st was much better, and up until the afternoon, when a mild chill came, and lasted some two hours. On the 22d I arose and dressed, but before I could eat breakfast was driven back to bed by the most vigorous assault of fever I have yet had. It was so strong that by 1 P. M. I could hardly sit up. About that time the crisis was passed. I was able to sit up a portion of the day following, and have been comparatively well since. The effects of this spell were very peculiar: previous thereto I was very averse to eating red pepper. Since then I appear to enjoy it with the heartiness of a native-born African. Palm butter I could not eat previously, but now am astonished to see what a plate of rice mixed with palm butter I can make way with. The raw mango plums were unpleasant to my taste, but now they are delightful. Another peculiar effect of the spell that is characteristic of the climate and peo-

ple was, that though I was considered at the very door of death, yet I was not confined to my bed any whole day. It may be said of people here, they almost die on their feet. Bishop Auer was up, packing his valise for the coming steamer on which he expected to go to Europe, when he laid down on the sofa and was dead, I believe, ere the day closed.* It is a rare thing to find a native who is confined to his bed a week previous to death. They say, "If you give up, the person who is witching you will see that he is prevailing, and soon put an end to life." But I think even this superstition springs from the feelings produced by a high state of nervous excitement peculiar to the diseases of the climate, and which renders it almost impossible to remain inactive.

BAPTISMS AND CONFIRMATIONS.

On June 7th I felt sufficiently recovered to visit Cavalla: walking four miles, and making the rest in a small canoe pulled by two of the Cavalla Mission boys. Trinity Sunday, June 8th, I was permitted to preach in the Church of the Epiphany, Cavalla, and confirmed twenty-three, all Greboes. The sight was truly an encouraging one, and shows that God is blessing faithful labor. What glorious things can the HOLY •GHOST accomplish through the hearts and lives of twenty-three Christians. Only let us keep a living connection with Him, and the conquest will go on. Monday, the 9th, I gave the Mission building a thorough examination. It is fast going to

*In a letter published in THE SPIRIT OF MISSIONS for May, 1874, it is stated that the immediate cause of Bishop Auer's death was "d ropsy at the heart." Bishop Bedell, in his memorial sermon, says: "His was a strong, healthy body originally; but overcome by disease not incident to or peculiar to Africa." There is no doubt but that the Bishop's service in the trying climate of Africa, extending over sixteen or seventeen years, had rendered him particularly susceptible to the attack of rheumatism which seized him in his native Germany during 1872, and which has always been supposed to have been the beginning of the end.—Ed.

decay, and will need almost all of its wood work new; the first story of the main building is of stone, and partly covered with tiles. Should we ever repair, I think the main building would be ample for our needs, as it would give us four rooms each on the first and second floors, and two on the third, making ten in all, under a simple roof, without so many corners and ravines in it to cause leaks and hasten decay, and resting on a good, rectangular stone wall rising to the second floor. But it is useless to repair this building unless we put some American or European there to look after and keep it in order. Our native Christians do not understand or appreciate such complications, and it is simply throwing money away to put up such buildings and entrust them to their care. When Bishop Payne built the present structure, it was his home, the headquarters of the Mission, which then kept there a larger staff of white workers than I now have in the whole Jurisdiction. Henceforth, I think a good foreign man with a good wife will be amply sufficient with the growing corps of native helpers to carry on the work in the Cavalla district.

MANUAL LABOR.

On the afternoon of the 8th I went over our new Cavalla farm, with increasing pleasure at every step. The Rev. M. P. Valentine has entered into the working idea with hands, head, and heart, and has accomplished much more than I anticipated in the same length of time. About fifty acres of land are enclosed, to do which many of the sticks were brought a distance of ten miles on the boys' heads, and then planted upright in the ground (stockade fashion), where they take root and grow into a living fence. Just think of having to walk twenty miles to get one turn of fence rails! But not only is the place enclosed—much of it is under cultivation. The boys have already eaten one crop of cassava, of their own raising. Edoes, sweet-potatoes, peanuts, bananas, plantains, sugar-cane, and coffee are all growing there. And what is better, the farm is growing in the hearts of the Mission. The boys are proud of it. The natives no longer call the mission life a "lazy life," their old name. Some now say, "Valentine work the

boys too much," while others say, "Let them alone, they are doing a good thing." It is causing our work to command more respect in the eyes of the heathen, seeing it takes opportunities common to all, and makes far more of them than the heathen can. Heretofore the natives have thought that the superiority of those connected with the Mission consisted in what was given them by white people, but now they see our Mission boys are getting an inward as well as an outward help, and, measured by their own standards of advantage, are in a fair way to outstrip them, while the boys themselves begin to feel the uprisings of independent, Christian manhood within them, and realize that they are developing into a stronger and safer people. I do thank God from the depths of my inmost heart for permitting me to see so much promise and success in this work. The boys have also gone way up Cavalla river, split palings, and paled in the old Mission garden at the house with a stanch new fence, something I have not seen natives do elsewhere.

Valentine tells me the boys are more healthy since they spend a portion of the day at work on the farm. Tuesday morning I arose early, ate my breakfast (which, by the way, consisted of roast plantain and cold water), started for Cape Palmas, stopping on my way at Half Grahway to see one of our Grebo Catechists, Mr. J. Farr, who has been sick for some months past. He appeared weak, but, true to Africa, was moping about. He showed me some 500 nice coffee-beans all ready to plant out, which, owing to his sickness, must wait. I arrived safely at Cape Palmas, none the worse for my trip so far as I could see.

On the 12th, Neyma, the man^r who was head of the soldiers, and put so many people through the sasa-wood ordeal, died. He was the same man who remarked, when we were trying to save some of his victims last year, "that when man came to die he made vengeance his pillow and died on it." About two weeks ago I met him at Hoffman Station, and asked him if he had given any more people sasa-wood? He said, "Yes, week before last we give it one woman." For what? "She make witch, and make it rain too much." I then said, "Neyma, you know God and God

only can make it rain; you know that poor woman could not. You did not give that sasa-wood because of witch, but because you hate that woman in your heart, didn't you?" He said, "I can't answer you that." In a few days he was gone, and now there is a big stir in the town to know who made witch to kill him. If I were a native, I would be a first-class candidate for the ordeal, since I talked to him as I did. Poor people! sin's chain is far stronger than that of ignorance on them.

In a business letter, dated July 8th, the Bishop gives notice of the deposition, on the 2d of that month, of the Rev. Samuel W. Seton, Presbyter, formerly a Missionary, upon his own confession of the commission of crime. The Bishop says:

"Convocation met in St. Mark's Church [Cape Palmas] on the 4th inst., and closed on the 6th. I think there are substantial tokens of deeper and stronger life."

CHINA.

FROM LETTERS OF REV. S. R. J. HOYT.

WUCHANG, CHINA, March 15th, 1879.

We have been favored by a visit from Bishop Schereschewsky. All the various wants of this Station were considered, as far as time would permit, and the Bishop seemed impressed with the importance of meeting these wants as promptly as possible. But the one thing on which *all* hangs is the early appointment of a Missionary to Wuchang. Without this, there is no shadow of reason to hope that this (which I am bold to claim is *the most important* of any of our Stations in foreign lands) will be continued. . . .

I have been authorized to rent or buy one small garden, and to rent some others if possible; but the Bishop was evidently not disposed to improve this place by much of an outlay, until he finds that the Church means to send some one here to look after her interests.

No doubt Dr. Bunn will have to go with his children to the United States this summer. Mr. Yen has already gone to begin his work in Shanghai. Were there nothing to prevent, I should cheerfully have pledged the Bishop to stay here and do my best, until men should come, but I am not free to do so. I am under real obligations to return at the expiration of the time for which my Parish gave me leave of absence. . . .

Cannot the Committee send out a good man, with faith that a Church that contributes six and a half millions of dollars per annum will meet this expense of two or three thousand for the first year, and less the next? I know it is bold to appeal to the Committee's faith instead of the Church's liberality, but this is a case, I believe, for the exercise of faith. If this faith has been already overtaxed, then I fear our labors and expenditures

here have been, in a measure, in vain. We have now but two Stations in China.

They are alike great centres for commerce; and this is especially a centre of native enterprise. More native business is done at this point than in any other in the whole empire; and so, beside our million of resident citizens, we have an immense floating population. Our language is understood in all parts of the country, and an influence is, and is to be, exerted here second to none. Rather than be hesitating or doubtful about sustaining her work here, our Church should be pushing forward to make this, at an early day, a Diocese, with a Bishop and a sufficient staff of co-workers of its own.* Does our Church seek a large field in which to labor for her Lord? Here it is ready for the harvesters; the implements are rusting for want of hands to use them. "The harvest truly is great, but the laborers are few; pray ye therefore the LORD of the harvest, that He would send forth laborers into His harvest." It will cost our Church but a few thousand dollars more to have a full supply of men here than to keep an insufficient number; salary aside, all other expenses remain the same. Our institutions cost as much now as when four men were here. The Church is really losing money by trying to save a little. But, above all, our Church is losing grace by her lukewarmness. It is as true of the Church as of an individual, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

BAPTISMS AND CONFIRMATIONS.

It was my blessed privilege on the Sunday

* This was also Bishop Williams's opinion before he left China.—ED.

before the Epiphany (January 5th) to baptize twelve persons, five adults in the morning and seven children in the afternoon — a father, mother, and only child were of the number.

Bishop Schereschewsky was unable to visit us as early as he had wished; but on the morning of Ash-Wednesday he arrived here, and on Sunday confirmed a class of fifteen. He has promised us a second visit next fall, and as we have a number of candidates preparing for Baptism, I hope we may have another class desiring to be confirmed by that time.

We are all at present in good health; and as well prepared for the coming summer as could be expected. . . .

Do not think that I feel discouraged. I shall not lose faith in my Church until she has proved herself callous. Even then, doubtless, I should be more disposed to question my own right of judging. I believe God will answer the prayers of those who are earnestly supplicating Him. Perhaps some of us are too prone to pray to the Church, rather than to God, to supply our needs; but there are, I am sure, in the Fold of CHRIST, many who pray to God to breathe the breath of life into the body of His creation, and their prayer will be heard.

MARCH 27th, 1879.

On last Sunday I baptized two adults, one an old man of sixty-seven, and the other a woman of forty-six.

The most solemn and impressive Baptismal Service it was ever my pleasure to conduct was held this morning on the hillside, just under the city wall, in a little mat hut, measuring about six feet by four. In this place lies a poor, sick woman, whose only comfort is that CHRIST has pardoned her sins and will soon call her hence. She came, some weeks ago, to the hospital, in a condition to be relieved only by a severe and difficult operation, and without strength to bear the operation. She heard the Gospel of CHRIST and believed, and her desire to be baptized was this morning fulfilled. About a dozen of our converts gathered at the place. Only two could crowd into the hut beside myself, but the thin mat was no wall of partition during the Service; and while we knelt within, those without knelt upon the grass, and with one voice we cried unto God to "sanctify this water to the mystical washing away of sin; and grant that the person now to be baptized therein may receive the fullness of God's

grace." Lying there upon her hard couch, a smile lighted up the poor woman's tired and wasted face as she said, "I believe the LORD JESUS has saved me, and I am ready to go to Him." It was such abodes that CHRIST incarnate used to visit; and it is only His presence now that can give comfort and asurance there.

Next Sunday I am (D. V.) to baptize three more adults.

We are much perplexed what to do about a place of worship. Our little chapel will not contain those who wish to attend Service.

"The LORD will provide."

"Perhaps not in my time."

"Perhaps not in thy time." Yet let us hope it will be very soon.

Ah! if some one of our good Churchmen would send a Clergyman out here right away with a nice little Church in his wallet!

APRIL 24th, 1879.

This morning one of our old Church members, "Hsiung Tsen Chin," entered into rest, aged fifty-seven.

I have just left the poor old woman whom I baptized a few weeks ago, dying. Her only and often repeated exclamations to-day have been, "Come quickly! come quickly!" She cannot live many minutes more. (While writing this she passed away.) The LORD's Name be blessed for the comfortable assurance He has given her to smooth the end of her rough journey! On Saturday morning I expect to lay two to rest in our new cemetery.

Yours very sincerely.

FROM LETTER OF THE REV. D. M. BATES.

SHANGHAI, May 31st, 1879.

The College building is progressing rapidly I understand, from friends who have lately been out to St. John's. The Bishop's house is ready for him to move into, and during the summer houses will be built for Mr. Sayres and myself, so that before next winter we shall probably be all settled out there together.

I need hardly say that the only occupation which Mr. Sayres and I can yet undertake is the study of the language. There is a difficulty, I must confess, in sitting down to this with so much Mission work to be done all around us. Yet it *must* be done, for only thus can Missionary labor be accomplished. I do not mean that for the simplest form of communication, such as is required for intercourse with a servant, or inquiring your way

to a place, or making some purchase in a store, it is very hard to acquire a sufficient number of words and phrases; but any traveller who has spent a few weeks where a foreign language is spoken, and has made his way about with phrase-book and dictionary, will remember how widely different is the bare vocabulary he gathers from being able fluently to converse upon religious subjects. The temptation is to attempt to do something before being thoroughly fitted for it; and then, gradually drawn into the labor which calls for him upon every side, the Missionary fails to lay the solid foundation which the first two or three years of patient, plodding study ought to afford him. I would not, of course, imply that if an incidental means of doing some good arises, a man must turn his back upon it. Even a lame explanation of some truth, apart from the benefit conferred upon the listener, may, in its drawing upon and calling into action the resources of the Missionary, prove as good as a lesson. The point is simply this, that a man's first business is to acquire the language, and whatever assists him in this falls into the line of duty marked out for his first two or three years.

Mr. Bates here goes on to give an interesting description of a visit to Kong Wan. This

will appear in *The Young Christian Soldier and the Carrier Dove* for September 7th. After which he resumes:

As we drew near to the settlement again, the large Romish church in Hong Kew came into view. Shanghai is a great centre of Mission work with the Romanists. . . .

I cannot turn from this subject without pointing to their large resources, multiplied buildings, and numerous Missionaries. Again and again, as I have glanced over the list of arrivals, by the French mail, I have noticed so many French Missionaries by one steamer, or so many Sisters by another steamer, etc., and the thought has again and again pressed upon me, "If so many men and women are ready to come from their homes in France to propagate in China a faith which is corrupted and a system which is honeycombed through and through with falsehood and error, where are the zeal and devotion which we have a right to look for in a pure branch of the Church Catholic, which would lead her to send out and provide the means, not for *six* men for Japan and *seven* men for China, but dozens—yes, *scores* of men for each of these countries where the need is so pressing?"

Faithfully yours.

JAPAN.

LETTER FROM THE REV. A. R. MORRIS.

OSAKA, May 6th, 1879.

THERE is very little to report for the past quarter. The average attendance on Sunday morning has been about twenty-five, and that in the afternoon about thirty-two; on one or two occasions it has risen above forty. The larger size of the afternoon congregation is due to the attendance of the school children at that time, and to the fact that the front of the chapel is opened to the passers by. We keep it closed in the morning so as to have less disturbance, and adapt the Services and sermon more to the Christians. Nahashima has usually conducted the meeting for prayer on Friday. During Lent we had Services on Friday afternoons, with the Litany. The Rev. Mr. Warren, of the Church of England Mission (C. M. S.), kindly consented to deliver a course of lectures, or rather addresses, adapted to the Lenten season, at these Services, greatly to the profit and enjoyment of our congregation.

Within the last few weeks a young man

named Akashi, formerly connected with the English Mission, but who now attends our Service, has addressed the congregation occasionally on Sunday afternoons. He was educated for the Buddhist priesthood; can read Chinese books, and, therefore, I am in hopes he will prove to be a useful helper.

The purchase of Miss Eddy's house was completed in February. We paid \$1,400 Mexican for it, and the title deed is now in our possession. . . .

Some of our converts, and others who are not such, have undertaken the partial support of one of the scholarships in the Theological School in Tokio. They began contributing \$1.50 per month each. Their last subscription was \$2. There are about six or seven who give this, whose monthly earnings range from \$5 to \$10.

RECENT BAPTISMS.

On Easter-day I baptized two persons. One was a patient of Dr. Laning's, of whom I wrote to you last October. He has been a

Catechumen since that time, and has come to me regularly for preparatory instruction. The other is the mother of the young man who was formerly our bookseller and in charge of our chapel. She expected to be baptized last spring, and it was erroneously stated in *THE SPIRIT OF MISSIONS* that she had been; but she left Osaka at that time, and lived in Kobe until January of this year, when she returned to Osaka and applied again for Baptism, and received it on Easter. Kajiro, her son, who was baptized a year ago, and has been our bookseller and in charge of the chapel ever since, left us two weeks ago and entered the army, and is now stationed in the Osaka castle, so that we have now two soldiers among our converts. I only hope they may prove "devout soldiers," but I tremble for their safety, as their temptations and dangers will be very great. The regulations of the service will not allow of their always being with us at public worship, yet I have been surprised that they have been as regular as they have.

Yours sincerely.

FROM LETTERS OF REV. T. S. TYNG.

OSAKA, May 11th, 1879.

I never seem able to get beyond one subject in writing—the pressing need of a strengthening of our mission force here. I wish that I could, in a few words, make a statement of the case that would *stick* in the minds of our people. It would hardly be putting it too strongly to say that Japan is *not a heathen country*. The educated classes, who form a very large proportion of the people, have *ceased to believe in heathenism*. Almost the only exceptions are some of the old people. And even among the lower classes, at least in the cities, heathenism has, to a great degree, lost its hold, and what hold it still has is chiefly as an amusement, not as a religion. Yesterday afternoon a religious procession passed our house. First came a crowd of boys, dressed from head to foot in clothes that looked like red checked table-cloths. They were dancing and yelling, and striking the palms of their hands with fans. After them followed a number of men, dressed equally grotesquely in black and white, and drawing a holy car, in which was an image of one of their gods, and also a priest beating a drum, who had been put there, the people said, because he was drunk. After the procession had passed we asked our "boy," who is a Christian, and an intelligent and educated

man, how many of those people believed in this religion whose rites they were celebrating. He said none, or almost none. They were doing it simply for the fun of the thing. That is to say, a solemn ceremony of their religion has become to them very much what a procession of "antiques and horrors" on the morning of the 4th of July is to people at home—a mere meaningless frolic. Yes, the devil of heathenism has gone out, the house is swept and garnished, and the devil is preparing to return in the form of *civilized, atheistic* heathenism, bringing with him the "seven other devils more wicked than himself." Shall they "enter in and dwell there"? Shall the last state of Japan be worse than the first? We have CHRIST's word for it that it must be so unless His Church, to whom He has committed it to preach the Gospel to the heathen, shall see to it that the vacant place is filled with a true faith and a pure worship.

And in the face of all this, here we are struggling on, two feeble, half-equipped Missions in these two great cities of Tokio and Osaka. Besides at least two more Clergymen, we ought to have several teachers for boys' schools in both places, schools in which the future Clergy of the Japanese Church might be in training. The school in Tokio, though it lasted but a little time, furnished the greater part of the communicants that we now have in that place. The school in Osaka never had a head. It was strange that it flourished so well and so long as it did. Now both these sources of supply for future workers are cut off. There can be no successful revival of that work if it is to be left as a part of the incidental duties of the Clergy. The Government schools are so well organized and equipped that there can be no chance of success unless we have good schools; and we cannot have good schools unless we have good teachers, able to devote their whole time to the work.

The Mission should be strengthened immediately and kept strong. If the force is just barely equal to the absolutely necessary work, and one person dies, or is obliged to return, and no one is ready to take the vacant place, a great part of the work already done must be wasted. Even to keep up the work in Osaka *as it is now* there ought to be another lady here studying and preparing to take Miss Eddy's place when the time comes that she must return (for a time only, I hope) to her home. If there is no one here to take her place, I do not

see how the school can be sustained, and the school is one of the main hopes of the Mission here.

We cannot do the work in Japan properly while the whole amount appropriated for the two Missions in Tokio and Osaka, including schools and everything, is only about equal to the current expenses of an ordinary city Parish which has no debt to pay interest upon. Upon the work of Church people at home in the next year or two, in my opinion, depends the future of our Mission in Japan. Surely the Church will not fail us, will not oblige us to return home with shame upon our faces, and say, "We have left the work to Missionaries whose Churches will stand by them, and see that they have force enough to do it." You may be sure that we will not do so unless we are forced to it. Will the Church force us?

MAY 27th, 1879.

The opportunities for work here are very pressing. I cannot write a letter home without coming back to one great point: "*Now is the time for Japan.*" There are Mission works that can wait; there are works that must wait; and there are works that must be done *now or never*. Japan seems to belong to the last class. A great deal of Christian work is being done here. Ours is almost the weakest of all. And yet, if anywhere in the world the conservative and apostolic ways of our Church are needed, it is here. Our Church, setting in the foreground the great concrete fact of "JESUS and the Resurrection," weaving it indissolubly into the whole structure of the Church life, can save Protestantism here, I believe, from many errors.

Does the Foreign Committee appreciate the pressing need of present help for Japan? Do they know that Christianity is being everywhere discussed among this peo-

ple, in debating-clubs, in families, and wherever people meet together, and that Christian books are bought in large numbers by Japanese whom we do not see in our congregations, for the purpose of finding out what Christianity is, and discussing it among themselves? Do they appreciate the fact that among the things which may be looked upon as almost certain is the coming to Christian teaching, at no very distant future, of the Japanese in large numbers? Do they appreciate what our situation would be if some such event as the repeal of the laws against Christianity should hasten on this crisis, and we be unprepared for it, with no possibility of getting helpers for our work in less than two or three years? for it takes two years to fit a man to preach even poorly.*

The men we need here are young men who are doing good work at home, and too much absorbed in that to think of leaving it, unless the need of this work is specially set before them, and they *called* to go to Japan . . . as they have already been "*called of the HOLY GHOST*" to do CHRIST's work anywhere.

I hope I may be pardoned if I have seemed in any way to be finding fault. That is as far as possible from my thought. But there are aspects of the work that force themselves in upon the minds of those who are engaged in it here, which it must almost of necessity be difficult to appreciate at home, and which seem to force one to speak in strong language.

I have made a small beginning of work here, in reading the Service at the chapel. It must be a long time before I can get much beyond that. I must be as patient as I can. If only we had others in training too!

Sincerely yours.

HAITI.

FROM RECENT LETTERS OF BISHOP HOLLY.

Our institute, as such, is suspended, although the work of education is not, by any means, stopped among us. The institute included an Elementary, a Secondary, and a Superior Department for general instruction, and a theological school attached for our five Divinity students, when it was opened under the Rev. Mr. Durant, of Barbadoes, as Principal.

The expenses were closely calculated at

\$2,000 per year, including Principal's salary, rent, etc. This amount was pledged to me, as I supposed. But \$500 of this sum was

* The readers of THE SPIRIT OF MISSIONS surely have no reason to doubt that the Committee for Foreign Missions do fully appreciate these facts. It has been made plain, again and again, that the hardest duty that comes to them is that of holding back for lack of means to go on, when the LORD is so plainly saying by these and other "signs" what He said of old by the mouth of His servant Moses: "Speak unto the children of Israel that they go forward."!—Ed.

pledged by the Society for the Increase of the Ministry, to be given if they had the means. Six months after my operations had commenced, this Society informed me that it could not fulfil its pledge.

I was thus obliged to commence the reduction of the establishment before the first year was finished. Mr. Durant's services were dispensed with, his salary being \$75 per month, and the Rev. Mr. Jones replaced him in the ninth month of our first year's operations. As he (Mr. Jones) had \$50 Missionary salary, I only had to add from my Educational Fund \$25 more per month to make his compensation equal to that of Mr. Durant. But he had to leave temporarily his field at Jeremié in order to finish out the first year according to our programme.

That year (1876) being ended, and a debt of over \$400 on our shoulders, and the second year's contributions coming to hand as pledged but in a *very few* cases, the Superior Department was abandoned, and only the Secondary and Elementary maintained, under a teacher whose compensation had to be reduced to \$25 per month, while the debt was also to be liquidated out of the contributions made for the Educational Fund, which, for 1877, only amounted to \$600.

In 1878 the Secondary Department had to be suspended also, and four of the boys, to whom I had given scholarships in our Institute, were placed in the Canvin Institute, a private establishment, as clear from popish influence as anything I could find here. One hundred and fifty dollars was paid for their education in that institute, and the liquidation of the debt was continued. The receipts on pledges, however, only reached \$350 that year. In the meantime, the Primary Department was and is still continued by our Lay Evangelist; we give him \$250 per annum.

The young men who belonged to the Divinity School have again fallen to my charge, but their studies are necessarily irregular. Mr. Durant had to attend to them early in the morning, before the opening of the Institute, and in the evening at its close, as they are young men, employed as clerks in Government bureaus, and cannot attend in business hours. Mr. Durant had nothing but the work of education to engage his attention; he could do it. I cannot be so regular: I have so many other occupations; and thus the work drags.

The contributions for education seem to

have been completely suspended. We are \$45 behindhand in our engagements to keep the Primary Department in motion, and if this state of things continues, we shall be obliged in the end to close this last vestige of our educational enterprise at the capital.

Our four advanced students this year have been placed in the Lycée National, a Government Institute, by favor of the Government, as we have not the \$150 to pay to the Canvin Institute. There are more popish influences at the Lycée than at the latter; *mais, que faire?* Hope on, hope ever.

In a later letter the Bishop says: "I have made arrangements with the Bishop of Barbadoes to transfer the beneficiaries of the Bishop Burgess and the Bishop Lee Scholarships to Coddington College, in his Diocese. These beneficiaries are my sons, Alonzo Potter Burgess and Alfred Lee Tyng. It was not possible for me to be contented with the Romish influence under which these boys were being educated. By transferring them to Coddington College I have the hope that they will return prepared to lend a hand to my work of education here. My eldest sons, I think, failed to choose the Gospel vocation because of the want of a good Church school or collegiate institute. Personally, I was obliged to labor as secretary all the week and all day at the American Legation to piece out my livelihood, when I needed to devote myself, for want of another teacher, to their education. It was their formative period. I could not, and thus a golden opportunity was lost. I desire to have things a little different with my next two boys.

PORT AU PRINCE, June 5th, 1879.

The workmen are now doing the last work upon the church, and about to begin on the parsonage. There were a great many rotten sills and posts in the framework of the church, owing to long exposure to the weather, for want of the protection of weather-boards. The delay in bringing our edifices to completion was put off to the last possible moment consistent with safety. Our expenses were increased by having to buy scantling to replace the decayed timber.

We held this week a Diocesan Conference of our English workers. Three Lay-readers read papers, and the Rev. Mr. Battiste another, on Pastoral Visiting. The first paper of the Lay-readers was on the "Church Press as an Auxiliary to Gospel Work," the second on "Systematic Offerings," and the third on

"Lay Coöperation with the Clergy." A good impression was made. I am happy to say that the English Mission Chapel of St. Thomas, of which I have already written to you, is prospering finely. A Church Guild, called St. Stephen's, has been organized among the male parishioners to aid in sustaining the Missionary work among themselves. The first two months of its operations have placed \$80 in the Missionary treasury of the chapel. It was this successful movement that prompted me to hold for the first time a Diocesan Conference among our English workers. The thirteenth annual session of our Convocation takes place (D. V.) next week. After its close I propose, by God's help, to make out and send to you my annual report.

PORT AU PRINCE, July 25th, 1879.

I received yesterday your last, conveying to me the inquietude felt by the Committee for the safety of our Mission buildings, in consequence of the news of the conflagration we had here being received in New York.

I am thankful to say that we are spared, though for a moment we had given up all as lost. I carried water with my own hands to extinguish the flames of a house opposite to our parsonage, the roof of which caught from sparks that the wind brought over our way.

Our edifices being covered with zinc, it was a great protection to them.

The carpenter work is all complete now, and we have only to paint. This is suspended until our revolutionary crisis shall be passed and a President named. The painting the congregation here undertakes, and we shall give it coat after coat when we begin, from time to time, as our funds will permit, without incurring any debt, of which we are now happily clear.

One thousand men of the Army of the North—the advance guard—just entered here this morning. Two thousand more are expected to enter to-morrow. These men will occupy the capital until a President is named.

Yours very truly.

ACKNOWLEDGMENTS OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from July 1 to August 1, 1879.

ALABAMA.		
<i>Salem</i> —* St. Paul's.....		
ALBANY.		
<i>Albany</i> —St. Paul's, a member, for "Emily L. Hewson" Scholarship, Hoffmar Institute....	\$75 00	
<i>Ballston Spa</i> —Christ Church, for Jaffa.....	6 25	
<i>Keeseville</i> —St. Paul's.....	5 77	
<i>Kinderhook</i> —St. Paul's.....	20 00	
<i>Walton</i> —Christ Church.....	3 00	
	110 02	
CENTRAL NEW YORK.		
<i>Auburn</i> —St. Peter's.....	165 00	
CENTRAL PENNSYLVANIA.		
<i>Lancaster</i> —Miss H. K. Benjamin, for Bishop Penick's work.....	3 77	
<i>Lebanon</i> —St. Luke's, 5 Missionary Boxes.....	5 52	
<i>Reading</i> —Mrs. M. A. DeW. Howe, for "Bishop Howe" Scholarship, Bridgman Memorial School.....	80 00	
	89 29	
CONNECTICUT.		
<i>Greenwich</i> —Christ Church, Sewing Society, through Fairfield Co. Indian Aid, for Mexico.....	5 00	
<i>New Haven</i> —Ascension, 5 Missionary Boxes.....	6 50	
Missionary Box 626, for Africa.....	7 24	
<i>Northfield</i> —Trinity.....	6 00	
<i>Norwalk</i> —St. Paul's, Mrs. S. E. Olmstead.....	10 00	
<i>Norwich</i> —Christ Church, of which for Emily Williams School, \$10	12 00	
	46 74	
DELAWARE.		
<i>Christiana Hundred</i> —Christ Church, 5c. col... ..	31 64	
<i>Georgetown</i> —Rev. B. J. Douglass.....	5 00	
	36 64	
ILLINOIS.		
<i>Osco</i> —Grace S. S.....	1 58	
IOWA.		
<i>Clinton</i> —St. John's, at discretion of Bishop Penick.....	5 00	
<i>Denison</i> —"W.," for Mexico.....	10 00	
	15 00	
KENTUCKY.		
<i>Louisville</i> —St. Andrew's S. S., for "W. A. Robinson" Scholarship, Baird Hall.....	20 00	
St. Paul's, through A. C. M. Society.....	94 85	
	114 85	
LONG ISLAND.		
<i>Bay Ridge</i> —Christ Church, Mission League	100 00	
<i>Brooklyn</i> —Holy Trinity.....	343 60	
<i>Jamaica</i> —Grace, through Woman's Missionary Association of L. I., for Mrs. Sayres' Day School.....	10 00	

* The \$10.50 acknowledged in the August Number should have been credited to the Diocese of Albany.

Newtown—St. James' Woman's Missionary Association, through Woman's Missionary Association of L. I. 20 00

MARYLAND.

Baltimore—St. Peter's, Ladies' Foreign Missionary Society, for Jaffa. 25 00
 (East)—Little Boys' Missionary Society, at discretion of Bishop Penick. 11 60
 Baltimore Co.—St. Andrew's Chapel. 3 20
 Towson—Trinity S. S., \$378; Little Girls' sale, \$10 26. 14 04
 Hannah More Academy Missionary Society, for "T. T." Scholarship, Girls' School, Cape Palmas. 40 00
 D. C. Georgetown—Christ Church, through A. C. M. Society, for Mexico. 50 00
 Frederick Co.—All Saints' Parish, All Saints'. 34 75
 Howard and Anne Arundel Cos.—Trinity Parish, Trinity. 2 82

MASSACHUSETTS.

Boston—Evangelist's Chapel, through Woman's Auxiliary, for Insurance dues Rev. T. S. Tyng (Highlands)—St. James', through Woman's Auxiliary, for "Marian Percy Browne" Scholarship, Emma Jones School. 50 00
 Trinity, through Woman's Auxiliary, for "Christian Renton Loring" Scholarship, Bridgman Memorial School. 12 50
 Cambridge—Christ Church, through Woman's Auxiliary, for Insurance dues Rev. T. S. Tyng Mrs. Mary L. Greenleaf, for personal benefit of Rev. T. S. Tyng (freight). 3 75
 Lenox—Trinity. 30 00
 Longwood—Church of Our Saviour, through Woman's Auxiliary, of which for "Longwood" Scholarship, Duane Hall, \$50. 50 90
 Lowell—St. Anne's. 30 47
 "A. E. J.". 10 00
 Springfield—Christ Church, through Woman's Auxiliary, for "Christ Church" Scholarship, Baird Hall. 50 00
 Wellesly—Wellesly College Missionary Society, for Woman's work in the Foreign Field. 14 29
 Worcester—All Saints', through Woman's Auxiliary, for Emma Jones School, at discretion of Miss Nelson. 5 00

MISSOURI.

Marshall—Trinity. 18 95
 Miami—Grace Mission. 18 10
 Waverly—St. Thomas'. 28 00

NEW HAMPSHIRE.

Dover—St. Thomas', for China. 10 00

NEW JERSEY.

Allentown—Christ Church, Miss Mary Beattie, for India. 1 00
 Elizabeth—St. John's Parish Sunday-schools, for China, \$2.52; Mexico, \$16.36. 18 88
 Freehold—"L. S. V." for "Ryall" Scholarship, Duane Hall. 20 00

NEW YORK.

Armonk—St. Stephen's, Woman's Missionary Association, for Africa. 9 09
 Bedford—St. Matthew's. 41 06
 Greenburgh—Zion, Woman's Missionary Association, for Miss Nelson's salary. 40 00
 Monroe—Grace, a member, for Insurance dues Rev. Mr. Quinby. 6 00
 New York—St. John's School, for "Bishop Auer Memorial" Scholarship, Hoffman Inst. (Manhattanville)—St. Mary's. 38 87
 St. Paul's Chapel, Infant Class, for Africa, \$25.65; through Woman's Auxiliary, for "Dr. Haight" Scholarship, Duane Hall, \$22. 47 65
 St. Thomas', Woman's Missionary Association, for Mexico, \$22.23; Haiti, \$10; Foreign Missionaries' Fund, \$10; "St. Thomas'" Scholarship, Mrs. Blanchet's School, \$20. 62 23

(Morrisania)—Trinity, Woman's Auxiliary. 12 00
 Miscellaneous—Mr. C. Vanderbilt, for Mexican Special Fund. 1,000 00
 Pelham—Christ Church, for "Willie Edgar" Scholarship, Japan. 40 00
 Poughkeepsie—Church of the Holy Comforter. 14 00
 Rye—Christ Church, Woman's Missionary Association, at discretion of Bishop Riley, \$104.95; "Hope" Scholarship, Duane Hall, \$40; New wards, Wachang Hospital, \$41.40. 186 35
 Tuckahoe—St. John's. 2 60
 Westchester—St. Peter's, Woman's Auxiliary, for "Fannie J. Fair" Scholarship, Girls' School, Cape Palmas. 40 00
 Yonkers—St. Paul's, through Woman's Auxiliary, for Mexico, \$2; New wards, Wachang Hospital, \$1.50; Miss Nelson's salary, \$28 67.. Child's Fair, at discretion of Rev. Mr. Fair. 55 21

NORTHERN NEW JERSEY.

Bayonne (Bergen Point)—Trinity S. S., for "F. R. Rising" and "Trinity" Scholarships, Hoffman Institute. 150 00
 Hackensack—Christ Church, Missy Box 17,490, Jersey City—St. Matthew's, Missy Box 60. 5 08
 New Brunswick—St. John Evangelist M. Box. 2 04
 Orange—Grace, Mrs. J. S. Cox, for "Grace" Scholarship, Duane Hall, \$20; S. S. Working Association, for "R. B. Duane" Scholarship, Duane Hall, \$20. 40 00
 (South)—Holy Communion, the Misses Rogers' School, through Rev. H. V. Degan, for Jaffa. 20 12

OHIO.

Cleveland—St. Paul's, through Woman's Aux. 14 50
 Massillon—St. Timothy's S. S., at discretion of Bishop Riley. 10 00

PENNSYLVANIA.

Cheltenham—St. Paul's, of which S. S., for China, \$54.38; Japan, \$54.38; Africa, \$54.39; Male Bible Class, for Rev. Mr. Thomson's personal use, \$10 62. 253 78
 Philadelphia—Holy Trinity, a member, in Memoriam of T. H. M., Jr., for Jaffa. 25 00
 (Frankford)—St. Mark's, of which for "St. Mark's" Scholarship, Bridgman Memorial School, \$40. 438 98
 (Oxford)—Trinity, of which for Mexico, \$200; Current expenses St. John's College, \$100; Jaffa, \$50. 1,200 00
 Radnor—Church of the Good Shepherd. 47 14
 Rev. De Witt C. Loop, for Jaffa. 25 00

RHODE ISLAND.

Bristol—St. Michael's. 3 00
 Providence—Church of the Redeemer S. S., Miss Mary Wheeler's Class, for Mexico. 5 93

SOUTH CAROLINA.

Cheraw—"Z.". 5 00

SOUTHERN OHIO.

Cincinnati (Avondale)—Grace S. S., Miss Leib's Class, through Woman's Auxiliary, for "Walter Halstead" Scholarship, Cape Mount. 25 00
 Rev. G. H. Kinsolving, at discretion of Bishop Penick. 100 00
 Delaware—St. Peter's S. S., for Bishop Penick's work. 25 00
 Pomeroy—Grace, for Scholarship in St. John's College. 5 00

SPRINGFIELD.

Jacksonville—Trinity. 7 00

VERMONT.

Arlington—St. James'. 2 00
 Bellows Falls—Immanuel, for China. 10 00

12 00

VIRGINIA.

<i>Fairfax Co.</i> —Theological Seminary Missionary Society, for "Theological Seminary" Scholarship, Hoffman Institute, \$37.50; "Theological Seminary" Scholarship, Duane Hall, \$37.50.	75 00
Theological Seminary, from a family on Seminary Hill, for Bishop Penick's work.	5 00
<i>Isle of Wight Co.</i> —Newport Parish, Christ Church, for Mexico.	12 20
<i>Norfolk Co.</i> —Elizabeth River Parish, Christ Church, of which Miss S., for new wards, Wuchang Hospital, \$5; Japan, \$5.	22 50
Elizabeth River Parish, St. Luke's, a member, for Mexico, \$5; Missionary Box 14,252, \$5.	10 00
<i>Norfolk</i> —Woman's Missionary Association, for Jaffa.	25 00
<i>Miscellaneous</i> —Piedmont Convocation, for support of Mr. Parker.	83 86
"A. R. S.", for medical education in China.	100 00
	833 56

WESTERN MICHIGAN.

Three Rivers—Trinity..... 2 40

WESTERN NEW YORK.

Belmont—Miss Denroche..... 2 50
Bradford—St. James'..... 2 32

4 82

WEST VIRGINIA.

Jefferson Co.—St. Andrew's Parish, Grace S. S., for Jaffa..... 15 19
 St. Andrew's Parish, Trinity, Missionary Box..... 5 00
 St. Andrew's Parish, Zion, for "Rev. H. W. Parker" Scholarship, Bishop Boone Memorial School..... 8 75

28 94

OREGON AND WASHINGTON MISSION.

Vancouver—St. Luke's..... 12 00

SYRIA.

Jaffa—Boys in Mrs. Hay's School, for Africa... 13 84

LEGACIES.

Conn., Hartford—Estate of Chester Adams... 498 41
Conn., Pine Meadow—Estate of Mrs. C. Chapin (Annual)..... 90 00

588 41

MISCELLANEOUS.

U. S. Coupons..... 281 86
 Mobile and Ohio Railroad Bond (Interest)... 15 00
 Dividend on United New Jersey Railroad and Canal Co.'s Stock..... 32 50
 Coupons City of Brooklyn Water Loan..... 120 00
 Adams & Whiting's Note (Interest)..... 120 00
 Mexican League, over and above appropriation, of which at discretion of Rev. J. Cotton Smith, D.D., \$1,602.42; for scholarships, \$354.50; Theological Seminary, \$63.75; Mr. Valdespino's personal use, \$21.98; Miss Grut's personal use, 25c..... 2,042 90
 House Rents..... 10 00
 A Friend..... 31 00
 Mites for Missions..... 10 00
 "M. N."..... 8 00
 Missionary Box, for Africa..... 7 00
 Forty-seven per cent. of amount received for General Missions during July..... 193 73

2,871 99

Receipts for the month..... \$9,534 73
 Amount previously acknowledged..... 134,117 05

Total receipts since September 1st, 1878... \$143,651 78

ANALYSIS OF RECEIPTS.

For Specials (of which from Legacies, \$275)... \$33,653 94
 Work of the Committee for Foreign Missions (of which from Legacies, \$15,399.62)..... 109,997 84
 Total..... \$143,651 78

ACKNOWLEDGMENTS

OF THE MEXICAN LEAGUE.

The Treasurer of the LEAGUE in Aid of the "MEXICAN BRANCH OF THE CHURCH." Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from June 25 to July 30, 1879:

ALBANY.

Troy—St. John's, "A. E. A. G."..... \$10 00

CONNECTICUT.

Bridgeport—"D. S. E."..... 5 00
Stratford—L. S. Austin..... 15 00
 Ladies' Missionary Society..... 10 00

30 00

LONG ISLAND.

Brooklyn—Through Woman's Missionary Association, of which Young Ladies, Church of the Redeemer..... 18 00
 St. Mark's..... 5 00
 Branch League, Brooklyn, E. D., for Orphanage..... 10 36
 Various..... 4 25

37 61

LOUISIANA.

New Orleans—Branch League, from Trinity Church S. S., for education of Pedro Aguilar..... 10 00

MARYLAND.

Baltimore—Through Branch League, Young Ladies' Bible Class, Memorial Church, for educational purposes..... 26 00
Frederick—Branch League, All Saints' Parish.. 21 75

47 75

MASSACHUSETTS.

Andover—A friend, through Miss A. M. Means..... 20 00
Boston—Branch Woman's Auxiliary, of which St. John's, Jamaica Plain, \$20; A donation, \$2..... 22 00

42 00

NEW YORK.

New York—"A. M. B." for Anna Casaley..... 3 00
 Miss Carpenter's Mite Box, for Scholarship..... 9 00

PENNSYLVANIA.

Harrisburg—"R. A. L." for Bishop Riley.... 10 00
Philadelphia—St. Mark's, Frankford, toward Scholarships..... 24 00
 Branch League, of which Branch Woman's Union Missionary Society, \$100; Account "E. P. Matlock" Scholarship, \$10; Mrs. H. H. Brown, Church of Our Saviour, West Philadelphia, for Orphanage, \$5..... 115 00
 St. Andrew's, West Philadelphia, for three Scholarships, and \$5 toward a fourth..... 125 00

274 00

PITTSBURGH.

Pittsburgh—Branch League, for educational work, \$1,080.40; for Rev. Tomas Valdespino, \$21.98..... 1,102 38

VIRGINIA.

Alexandria—Theological Seminary, for Orphanage, \$5; toward a Scholarship, \$5..... 10 00
 Missionary Society of Episcopal High School of Virginia, "H. C. Meredith" Scholarship..... 40 00

50 00

WEST VIRGINIA.

Charlestown—Mexican League of Zion Church, for educational work..... 26 20
Parkersburg—Trinity..... 30 00

56 20

Receipts for the month..... \$1,742 69
 Amount previously acknowledged..... 7,732 68

Total receipts since March 26th, 1879..... \$9,465 37

FOREIGN STATIONS.

GREECE.

Miss Marlon Muir, with twelve assistant teachers
(Greek)... .. Athens.

AFRICA.

The Rt. Rev. C. CLIFTON FENICK, D.D., Missionary
Bishop, *Cape Mount.*
Cape Palmas District.

The Rev. S. D. Ferguson (Liberian)... .. *Cape Palmas.*
The Rev. E. H. Gibson (Liberian), *suspended*.....
The Rev. M. F. Valade Keda (Native)... .. *Cavalla.*
The Rev. Wm. Allan Fair... ..
The Rev. O. E. Shannon (Native)... .. *Hoffman Station.*
H. W. Dennis, M.D. (Native), Miss'y Physician,
Hoffman Station.
Mrs. Fair.....
Mrs. S. J. Simpson (Liberian), Teacher... .. *Cape Palmas.*
Mrs. Ann Toomey.....
E. W. Appleton (Native) Teacher... .. *Fishtown.*
Alonzo Potter.....*Hoffman Station.*
John Farr.....*Half-Gravay.*
B. B. Wisner.....*Cavalla.*
Richard Killen.....*Rockbookah.*
A. H. Vinton.....*Gideyalaho.*
T. C. Brownell.....*Cavalla.*
Harry C. Merriam.....

Sinoe and Bassa District.

The Rev. L. L. Montgomery (Liberian)... .. *Bassa.*
The Rev. J. G. Monger.....*Sinoe.*

Monrovia and Cape Mount District.

The Rev. Edward Hunte (Liberian)... .. *Quay's Town.*
The Rev. Curtis Grubb, Jr.....*Cape Mount.*
The Rev. John McNabb.....
Mrs. Grubb.....
Also three Student Teachers.

CHINA.

The Rt. Rev. SAMUEL I. J. SCHERESCHWESKY, D.D.,
Missionary Bishop, *Shanghai.*
The Rev. Robert Nelson, D.D.....*Shanghai.*
The Rev. Elliot H. Thomson.....
The Rev. W. J. Boone.....*Wuchang.*
The Rev. S. K. J. Hoyt.....*Shanghai.*
The Rev. Kong Chai Wong.....*Hankow.*
The Rev. Hoong Neok Woo.....*Shanghai.*
The Rev. Wm. S. Sayres.....
The Rev. Daniel M. Bates, Jr.....
A. C. Bunn, M.D., Missionary Physician.....*Wuchang.*
Mr. Soong-Liu Dzung.....*Shanghai.*
Mrs. Schereschewsky.....
Mrs. Nelson.....
Mrs. Thomson.....
Mrs. Boone.....
Mrs. Sayres.....*Shanghai.*

CHINA—(Continued.)

Mrs. Bates.....*Shanghai.*
Miss Mary C. Nelson.....
Also forty-seven Catechists and Teachers.

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.
The Rev. A. R. Morris.....*Osaka.*
The Rev. J. Hamilton Quinby.....*Tokio.*
The Rev. William B. Cooper.....*Tokio.*
The Rev. Clement T. Blanchet.....*Tokio.*
The Rev. Theodosius S. Tyng.....*Tokio.*
The Rev. Isaac K. Yokoyama.....*Osaka.*
Henry Laning, M.D., Missionary Physician.....*Osaka.*
Mrs. Cooper.....*Tokio.*
Mrs. Blanchet.....
Mrs. Tyng.....
Miss Ellen G. Eddy.....*Osaka.*
Miss Florence K. Pitman.....*Tokio.*
Mr. Hirome Fukai, Catechist.....
Mr. Masa Kaza Tai,.....
Mr. Terajiro Nakashima,.....*Osaka.*
Mr. Motoisuke Nuki, Teacher.....*Tokio.*
Mr. Kondo,.....
Mrs. Kiku Ando, Bible Reader.....
Mr. Sakamoto, Teacher.....*Osaka.*

HAITI.

The following Clergy of the Church in Haiti are sustain-
ed by the Board of Managers:
The Rt. Rev. J. THEODORE HOLLY, D.D.,... .. *Port-au-Prince*
The Rev. St. Denis Bauduy.....
The Rev. Julien Alexandre.....*Buteau.*
The Rev. Pierre E. Jones.....*Jeremie.*
The Rev. Charles E. Benedict.....*Cayes.*
The Rev. Pierre Louis Benjamin.....*Gonaives.*
The Rev. Louis Duplessis Ledan.....*Torbeck.*
The Rev. Alexander Battiste.....*Port-au-Prince*
There are besides, one Presbyter, three Deacons, nine Lay
Readers, and ten Teachers.

MEXICO.

The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop,
Mexico.
The Rev. Prudencio G. Hernandez, Bishop Elect.....
The Rev. J. L. Perez.....*Puebla.*
The Rev. T. Valdespino, A.M.....*Mexico.*
Prof. P. Rhodakanaty.....*Theological School.*
Mrs. Herman Hooper.....*Orphan Asylum.*
Miss Anna Grut.....

There are besides, eleven Candidates for Holy Orders and
eighty-one other Lay Readers. There are also two As-
sistant Teachers in the Orphan Asylum.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA
KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secre-
tary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each	2 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each	5 cts.
half ounce or fraction thereof,	2 cts.
Newspapers, each	2 cts.
Book Packets, each two ounces or fraction thereof,	2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each	5 cts.
half ounce or fraction thereof,	2 cts.
Newspapers, each	2 cts.
Book Packets, each two ounces or fraction thereof,	2 cts.
HAITI.—Steamers (Weekly), Postage 5 cents. Newspapers and Books free through the Mission Rooms.	2 cts.
MEXICO.—(By steamers about twice a month.) Letters,	10 cts.
Papers, 1 cent for each two ounces, or fraction thereof, and in addition 1 cent for each paper,	5 cts.
LIBERIA.—Via Southampton (thence weekly). Letters, each half ounce or fraction thereof,	2 cts.
Newspapers, each	2 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued, free of cost, to destination, singly (by mail), or in larger quantities, as required, packed in Cartoons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends a Christmas offering, and
An Easter Card will go to each one who sends an Easter offering.

WOMAN'S WORK.

*Communications relating to this Department should be addressed,
MISS JULIA C. EMERY, Secretary Woman's Auxiliary,
21 Bible House, New York City.*

ON THE DIFFUSION OF INFORMATION.

A PAPER READ BEFORE THE WOMAN'S AUXILIARY AT A MEETING HELD IN OCTOBER, 1878.

I AM bidden to present to you some thoughts "On the Diffusion of Information," and the leading thought that presents itself to my own mind is this: First of all, and before everything else, there must be information to diffuse. And this is not such a truism as one might think, for it is amazing how many people undertake to inform others upon subjects about which they know next to nothing themselves.

It may reasonably be supposed that we who are gathered here to-day are representatives of those women of the Church who are best informed upon Missionary matters, but how little real and accurate information do any of us possess! Who of us could be sure of passing with credit an examination upon any one of the branches of our Mission work? Who is thoroughly familiar even with the history of our *Domestic Missions*, which is nothing more or less, in fact, than the story of the growth of the Church in our own land? Who knows the condition of the Church in this country when the first Missionary Bishop was consecrated, or can describe the field to which he was sent? Who can tell the name of the next Domestic Missionary Bishop, and when he was consecrated? And the next? And the next? Who knows how many Domestic Missionary Bishops there have been altogether? How many have died? How many have been translated? And who knows what translated means? Who can tell what changes have been made from time to time in the arrangement and boundaries of the Missionary Jurisdictions, or give any idea of their extent? Church geography comes in, you see, with Church history and Church chronology, and Church biography as well.

Then, in the Foreign field, how exact are our notions regarding the points in Africa, in China, in Japan, where our Missionaries are at work? Who can explain the reason why Greece was the first country to which Foreign Missionaries were sent, or state the conditions upon which the Episcopate was given by our

own branch of the Church to Haiti, and upon which it is promised to Mexico?

And take another whole range of subjects. Who is familiar with the organization of our Board of Missions, past and present? To how many minds are the years 1821, 1835, 1871 and 1877 landmarks of formation, of progress, of growth, and of change? And are there any among us who thoroughly comprehend the churchly and business principles on which the work of the Board is carried on?

To come nearer home. We call ourselves an Auxiliary—the Woman's Auxiliary to the Board. Do we fully grasp the meaning of the name, and realize ourselves, so as to be able to make others realize, that it binds us to aid the Board, and not objects quite independent of it? We are composed of many sister societies, banded together for one common end. How broad and full is our information, not so much as regards the work our own Parish or Diocesan society is doing, but as regards the work *all* the Parish and Diocesan societies are doing, and the various methods in which they are doing it?

But these papers are meant to be only suggestive, and we will not now pursue this branch of our subject further, but go on to consider how our stores of information, having really been made our own, are to be diffused. First, with our tongues, in conversation in the home circle, at the table, in society, wherever and whenever occasion offers; not pedantically, or with any clumsiness, unnatural effort, but by anecdote, by allusion, by incident, that may perhaps awaken interest and call forth questions from the listener. "Out of the abundance of the heart the mouth speaketh." If Missionary topics occupy our own thoughts and fix our own attention, we shall surely be able, from time to time, to lead the thoughts of others into the same channel, and win even unwilling ears to attentive hearing.

Next, with our pens, in letter writing, possibly in short notices for local papers, in lit-

tle leaflets, or in the discussion of subjects for just such a meeting as we are holding to-day. Why should not the Church and Church work—and what is the Church but the greatest of all Missionary societies, and Church work but Missionary work?—have a part in our familiar correspondence, and be made as much a matter for friendly interchange of thought as the last new book or picture, the latest fashion in dress, or any topic of household or social importance? And if we have any gift at all in expressing ourselves on paper, why not use that gift in a modest and womanly way, by writing out, for even a wider than the most intimate circle, such facts as may be usefully presented in other forms than through private correspondence?

There is much to be done also, especially by the officers of societies, in planning and arranging for Missionary meetings, such as are now held quarterly in connection with many of the Parish branches of the Woman's Auxiliary—securing the speakers, notifying as many persons as possible of the meeting, talking beforehand of the subject to be presented, and talking about it again after the address has been delivered.

And then for each and every one—for those who are slow of speech, and for those who do not hold the pen of a ready writer—there remains the circulation of leaflets and pamphlets and reports, prepared by others. One can be directed and sent by mail to a distant friend, another can be handed to an acquaintance in a morning call, while others can be added to a package of books or magazines left at a neighboring door for the entertainment of an invalid. With the permission of the Rector, the pews of a church can be supplied, month by month, with fresh reading matter relating to different parts of the mission field; the members of a sewing society or Parish guild

can be regularly furnished with a page or two of facts concerning work both at home and abroad; indeed, a whole Diocese may be systematically provided with stated information, if only one person can be found in each Parish to distribute faithfully the documents placed in her hands by some central officer.

This is all very matter-of-fact, and deals mainly with intellectual, and even with some physical, labor; but the spiritual element must come in somewhere, or the subject is not worthy of a place in our thoughts or in our discussions.

Of one kind of information our hearts, as well as our minds, must be full, and, in order rightly to diffuse it, we must show by our lives, rather than by our words, what we know and what we believe. If we ourselves understand that to know GOD and JESUS CHRIST, Whom He hath sent, is life eternal, and if we realize the fact that there are multitudes, both in heathen countries and in Christian lands, who are without GOD and without hope in the world, we must—we cannot help but find some way to bring light to them that sit in darkness and the shadow of death, and to guide their feet into the way of peace. It may be by our personal and direct efforts, by our gifts of money or of labor, by our Christian conversation among men, our devoted, earnest lives, or only by our devout and constant intercessory prayer; if in any of these lines of service we can, in our day and generation, help to prepare the earth for His coming Who is to reign King of kings and LORD of lords, we shall some day be remembered, not only as having interested others in Missionary work, but as very Missionaries ourselves of hope and consolation to the wandering and the desolate, no matter what outward station in life we were here called upon to fill.

ON MISSIONARY BOXES AND READING MATTER FOR THE CLERGY.

A Paper prepared by the Vice-President of the Woman's Committee on Work for Domestic Missionaries in the Diocese of Pennsylvania, and read before the Woman's Auxiliary in October, 1878.

To write a paper on such topics, when thousands of the best women in our country are busy with them, seems to be almost a work of supererogation; it is certainly one that I approach with much diffidence. I will, however, proceed to my task, taking as my

motto, "Do unto others as you would they should do unto you," and I believe that this covers the whole ground of duty and unravels every mystery in this labor which proceedeth of love.

There was a time when to make up a Missionary Box was to collect a mass of cheap articles—perhaps much-worn house linen, some coarse and small towels and table napkins, such as not one of us would be willing to buy for ourselves, and then fill up the box,

in which there would still be plenty of space, with such offerings as the thoughtless ones in a congregation might send, and which would be literally the refuse of their homes.

Thank God, such boxes grow rare under the benign influence of the Woman's Auxiliary! In all the years prior to its organization it was very different from what it now is, to go to work intelligently in our endeavors to supplement the scanty pittance received by so many of our Missionaries, by sending to them boxes that should contain just what pressing needs demanded, and purses almost empty could not supply; and even now, with the perfect organization and grateful aid given at headquarters, it may be that all our boxes are not entirely what we should like them to be.

In some societies, or at least among some of their members, it would seem as if the right to name his needs or those of his family was regarded as an effort on the part of the Missionary to dictate to them just what they should do.

To go a step further, I have seen Missionary letters of appeal rejected and sent from one branch society to another for two months, because the faithful, painstaking wife had written every minute detail of the family needs, sent exact measurements, and perhaps even paper patterns of such garments as would be useful to her little ones.

These overworked helpmates of our Missionaries doubtless believe that we are in earnest in our work, and that we are not affecting to be helpful to them. Oh, pray let us prove to them that they are not mistaken!

It is not difficult for any wife, mother, or housekeeper to know how to proceed in her blessed ministry: it is simply to recur to my motto.

What does she need to prepare, or to procure, for her husband, her children, her home? This is the question we ask through the Secretary of the Auxiliary to each of our beneficiaries, and to respond faithfully, according to the wishes expressed, becomes our obvious duty.

A really good box is not one filled according to our own whims and fancies, be they ever so elaborate or extravagant, but it is one which contains exactly such things as are chosen by those for whom it is intended, and selected according to the tenor of my motto. Gifts of clothing not entirely new, and perhaps not even solicited, may with propriety be added to the box, provided always that they be in good order and repair, for if not needed in the Missionary home, they are often most valuable for distribution.

The asking each year whether aid will be acceptable surely implies our intention to send annually; and this brings another point to our notice. Many good people speak with

horror of sending a box this year to a Missionary who received one last season.

I would ask of every woman here present, if she finds that the utmost care, the wisest forethought, the most ample provision in her well-ordered home, will do more than supply its needs for a few months in advance? Does not each season bring with it its special demands? Do not the children outgrow, if they do not wear out, their clothes? And why may it not be thus in those other homes that we are seeking to comfort? The fact that it is so gives all the helpers each year fresh cause for usefulness.

Like all work done for CHRIST's dear sake, this of the Woman's Auxiliary brings its chiefest blessings to the workers. In country Parishes this is most manifest. In them, where money is most scarce, the love for the brethren seems most to abound, and from the branch societies of our weakest, humblest Parishes there goes forth precious aid to the destitute ones; and thus, while comforting and cheering the Missionary and his dear ones, there grows up among the workers that love which is the very bond of peace. Our Missionaries are lacking in more than bodily comforts, whether for themselves or their families, and it is very sad that this has not been more fully realized by their more favored brethren.

I mean that they lack any adequate supply of books, or other reading matter. So far as I know, the Bishop White Parish Library Association of Philadelphia is the only one that has ever realized this need; and it has for nearly forty years quietly but faithfully ministered to it, and with its small annual income, has furnished many of our destitute Mission Stations and Parishes with the very best of theological works.

It is delightful to know that the Woman's Auxiliary does not mean that her care shall extend alone over the bodies of the men she seeks to serve, but that she regards the craving for mental food, almost more sad than bodily needs; though this is not yet fully appreciated by all of its branches.

It is easy to picture to ourselves the young man newly ordained going forth to the warfare he is to wage against sin, quite unfurnished with books essential to the profitable pursuit of his duty. How and when is he to buy books? Perhaps he has been a beneficiary student, or he may have forsaken all worldly advantage to preach the Gospel, and forthwith he enters upon a life of self-denial, with a stipend barely sufficient to supply food. He may work and strive for many a year, and have no means to supply himself with books. A Missionary once wrote in his gratitude at receiving some in response to his request for them:

"How can words tell you the blessing that

you have sent me! For ten years I have not had a new book." Another wrote, "The delight that my books have given me is unfeigned. Living as we do in isolated places, with absolutely no congenial associates, and scattered over vast sections of country where we have no opportunity of exchanging books with our brethren of the Clergy, the nearest of whom may be hundreds of miles away, I can give you no idea of the value of books.

The daily routine of duty over, and the long winter evenings closing in upon us, we fly to our studies for consolation, and to our books, as to the dearest of friends."

May every Missionary have plenty of them not for his sake only, but for the sake of the Church of CHRIST. Assailed as she is sometimes by foes within and enemies without, a sound body of Divinity ought to be within reach of every one of her Clergy.

BOXES FOR THE NIOBRARA STORE-ROOM.

A LETTER OF DIRECTIONS.

YANKTON AGENCY, D. T.,

April 14th, 1879.

MY DEAR MISS EMERY: Although I am very glad to write you, knowing how necessary it is that you should have the information you ask for, I hardly ever had a more difficult task set me, for this reason: I am, comparatively, such a new-comer, and feel my ignorance of the work so much, that I am afraid of saying what is needed, and what is not needed, for the Store-room.

When I first came the supply of some things seemed so abundant I could not think how in a year there could be any lack of supply, and yet at Christmas-time the number of articles had so dwindled that I was in trepidation, fearing there would not be enough to go round to the different stations.

Now, I am sure of only one kind of garment that we will not need for a year, and that is drawers for women, girls, and children, as we have a good supply on hand of all sizes. Few canton flannel garments are desired, either, save some to give to the outside deservings; for all the girls and boys in our boarding-schools wear the unbleached muslin, as it has been found impossible to get such a quantity of thick garments washed and dried. If the boys are delicate, flannel drawers are preferred, and the girls are made comfortable with petticoats. Canton flannel by the *piece* is much liked, and *cut* garments of the same, for the women to make up at the sewing-schools.

Now, the shelves least often filled, and consequently soonest emptied, are those for *women*—dresses, chemises, petticoats, aprons. These are all much needed, and some night-gowns. These last are not much given out, but we need some for the large girls at school—some of them are women in size.

I have only one dress and one petticoat for women left, a few aprons, and some chemises, but not near enough to last through.

Wont you impress upon the ladies the necessity of making *large* chemises? If you could once see our Indian women! Even the thin ones are such a breadth across the shoulders, in fact all the way. And make the *sleeves* large. We need dresses for large girls,

too. We have few sent, and a great fault with most is that they are too short in the sleeve. Sister Mary sent to me for dresses, and I could fill the order according to her measures, only the sleeves were at least a finger short, and there was nothing to lengthen them.

There is a very good supply of chemises up to women's size, perhaps not quite enough; a moderate supply of aprons for children up to ten years, and the same of dresses. There are no petticoats for children over six years. We need drawers for men very much, and night-shirts, *long*. Men's shirts are always needed, white, old or new, dark cotton, unbleached muslin, and flannel.

One great demand is for sewing-school material—material to make up—and *cut* garments, thread, needles, and tape. You will think we need everything; and so we do. Some of the articles we do not need now, but I am writing for the coming year.

Our want right here at this Agency is for boys' clothes. Pants have a way of *dissolving* that is most astonishing, and elbows and knees the same wonderful way of growing more distinct.

I have sent, since September, four boxes to Mrs. Walker, at Lower Brulé, the wife of our native Clergyman at that place. Her need was great, as they had nothing on hand to start with; and a sewing-school was immediately organized, where more material has been needed than I could supply.

I have sent four boxes to Santee, two to Rosebud Agency, two to the Rev. Mr. Ashley and two to Mrs. Duigan, Crow Creek, and a bundle to Cheyenne Agency. In addition to these boxes I sent a box to each station at Christmas, making twenty-one boxes in all. The boxes measure, generally, in length three feet, width and depth a foot and a half. Then I have had frequent demands for articles which I have made up into bundles, sewed in strong cloth and sent by private conveyance or freight. The giving out at this station is as needed, but I give scarcely anything myself; Mr. Cook and Sister Julia attend to all the needs and deserts. . . .